

Selected Short Sermons

By Earl Riney

The self-seeker seldom finds himself.

* * *

At a round-table conference always be square in your thinking.

* * *

An upright man can never be a down-right failure.

* * *

Wit comes from the brain, humor from the heart.

* * *

Envy is never a product of broad-mindedness.

* * *

Cultivate a gratitude that is able "in everything to give thanks."

* * *

Time, like money, can be wisely or unwisely spent.

* * *

Beauty of character often comes from fellowship with God.

* * *

Human beings are like fruits; some sweet, others sour.

* * *

Only when you give love will you receive it.

* * *

Seize your opportunities or experience lasting regrets.

* * *

Concentration is an asset when applied to worthy objects.

* * *

There are two essentials to happiness; one is something to do, and the other is someone to love.

* * *

Psychological analyses of worry show that the most frequent cause is self-pity, which, strange as it may seem, is a form of conceit.

* * *

Often, we can determine what a man wants by observing what he does, rather than by listening to what he says.

* * *

We really desire a goal only if we are willing to take the detailed, and sometimes very exacting steps necessary for achieving it.

* * *

Obstinacy is when a person cannot be reasoned with or persuaded in any way; when he has a closed mind. Don't cultivate such an attitude under the mistaken notion that it "shows will power."

* * *

A man who keeps his moral principles in one compartment of his mind and his daily experiences in another cannot be truly happy, for he is thus failing to accomplish things in which he deeply believes.

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TABLE of CONTENTS

NOVEMBER, 1948

Seasonal	Page
She Made Thanksgiving National—William C. Skeath.....	9
This Church Created Its Own Drama—Kenneth D. Miller.....	11
The Savoy Christmas Creche.....	11
New Testament Hymns of the Nativity.....	12
The Service of the Lights.....	14
Christmas in Prison—Inmate No. 35284.....	15
Old Christmas Comes to Calgary—Allen R. Huband.....	17
Christmas Service for the Home.....	22
Thy Light Has Come (Christmas Drama).....	24
Church Administration	
Let Your Duplicator Produce.....	30
Television Comes to the Church—Paul R. Nagy, Jr.....	41
Prospecting for Prospects—Robert R. Yelderman.....	43
New Products for Churches.....	76, 77
The Minister	
Ministerial Oddities—Thomas H. Warner.....	6
Rules for the Guest Minister.....	10
The Minister As a Prophet—David A. MacLennan.....	13
Bishop Mortal Enters Heaven.....	44
The Minister's Wife	
A Parsonage Wedding Setting—Marian Ebersole.....	9
It Can Be Done—Margaret Ratcliffe.....	46
The Minister's Helpmate—Margaret L. Conant.....	71
Homiletic Material	
Selected Short Sermons—Earl Riney.....	3
Spiritual Messages of Great Poets—Albert D. Belden.....	18
Have You Remembered God?—John W. McKelvey.....	32
Incognito—Moir A. J. Waters.....	34
Productive Pastures—Hobart D. McKeehan.....	38
Poetic Windows.....	39
Selected Prose.....	40
Wild Animals Must Have Water—G. F. F. Hallock.....	52
Biographical Sermon for November—Thomas H. Warner.....	54
Illustrative Diamonds—Paul F. Boller.....	63
One Day at a Time—William D. McInnis.....	74
Quotable Verse.....	12, 14, 22, 34, 37
Biographical	
Massasoit: An American Christian—Ralph M. Harper.....	50
California's First Citizen—Harriet-Louise H. Patterson.....	67
Various Topics	
Learn to Read in Two Weeks.....	45
The Story of the Cross (Cartoon)—Ray C. Winningham.....	20
Books	
Bookish Brevities.....	42
Review of Current Books.....	56, 57, 58, 59, 60, 61, 62, 65
Editorials	
Amsterdam Mosaic—Post Vacation Reflections—No Color	
Line With the Indians.....	7, 8, 78

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THE EDITOR'S DRAWER

Laymen for Full Time Church Work

I was intrigued by a classified advertisement in the September issue of *Church Management*. A large, metropolitan church was seeking a layman who wants to devote himself to full time religious work. He will receive a salary and an apartment for himself and family in the parish hall of the church.

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William H. Leach.

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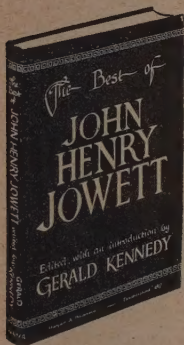
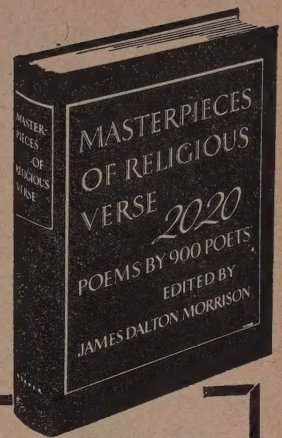
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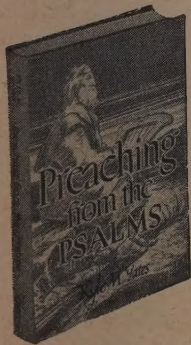
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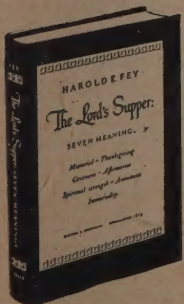
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Collected by Thomas H. Warner

Authorship

Ministers read a great many books, and most ministers have the desire to write a book. It may be of interest to learn how authors work.

* * *

Dr. Adam Clarke, the commentator, used to write without relaxation or intermission ten or twelve hours a day. He never took any recreation and yet always enjoyed the best of health.

* * *

Lord Francis Bacon wrote in the intervals of business, but kept his writings in his desk until he had leisure to revise them. His inimitable style is the result of careful polish.

* * *

Robert Browning's manuscripts were written in a clear, plain hand, with few erasures. His legendary poetry is founded on folk-lore tales he had heard or read.

* * *

Fenimore Cooper wrote rapidly and spent little time in revision. He is said to have sent much of his copy to the printer without taking the trou-

ble to read it after it was written.

* * *

Edmund Burke's works were mostly done on the spur of the moment to meet an emergency. His style was natural rather than acquired, since he gave little attention to revision. It is said that he "read every book as though he would never see it again, and thus made it his possession for life."

* * *

Ralph Waldo Emerson wrote regularly, and spent much time in revision. It is said that many of his essays were copied ten or twelve times before he allowed them to be published.

* * *

David Hume wrote thirteen hours a day while preparing his *History of England*.

* * *

Charles Montesquieu, the French political historian, speaking of one of his books, said to a friend: "You will read it in a few hours, but I assure you it cost me so much labour that it has whitened my hair."

* * *

Thomas B. Macaulay was a tireless worker. The amount of his reading was prodigious. His writings were drafted out, corrected, re-written and re-written again. He searched everywhere for material. It is said he would

read a volume to make a line. He was called "the omnivorous reader," and "Macaulay the omniscient."

* * *

It is said that George Eliot read a thousand books to write *Daniel Deronda*.

* * *

Robert Dale Owen said that he had to examine one hundred and fifty books to obtain a single item for one of his books.

* * *

Miss Mary E. Braddon, an English novelist, received \$12.50 for her most popular book. She celebrated her seventieth birthday by issuing her sixty-second book. Royalties have been paid to her on over a million copies.

* * *

There have been a number of writers whose fame is based on a single book: Harriet Beecher Stowe on *Uncle Tom's Cabin*. Stephen Crane on *Red Badge of Courage*. Edward Noyes Westcott on *David Harum*. Beatrice Harraden on *Ships That Pass in the Night*. Samuel Warren on *Ten Thousand a Year*.

Among poets Thomas Gray is known by his *Elegy*, Thompson by his *Seasons*, and Young by his *Night Thoughts*.

CHURCH MANAGEMENT

Edited by WILLIAM H. LEACH

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NOVEMBER, 1948

Amsterdam Mosaic

WE took our Amsterdam second handedly. For two weeks in September the editor of *Church Management* journeyed with a team which represented the New York State Council of Churches to lecture on local church efficiency. Ten communities were visited in ten days. One feature of the convention program was an hour devoted to reports from Amsterdam. One report delivered ten times might have been tedious. But reports by a different person in nearly every session was really a fascinating experience.* Of course each speaker was colored by his own background. He approached the matter from his own individual viewpoint. The result was a mosaic of many shapes and colors. From this we have reached certain convictions which we think will interest our readers.

1. The council is definitely a going concern. Up to the Amsterdam meeting all consultations were in the exploratory state. But the organization has been set up and appears very lively and permanent. One hundred and fifty denominations have become members. The various groups are serious in their intention to achieve unity. There are variations of theology and practice but there is unity in the recognition of the diety of Jesus Christ.

2. There are still things which divide the denominations in the world council. They could not come together in one service of communion. Three services were necessary. The great majority met at one service. But the Lutheran

churches had their own, as did the Eastern Orthodox Church.

The clash between the European and American theologies was evident—but not noisy. Europeans refer to “the kingdom of God, American style,” with a little touch of sarcasm. But it is equally as difficult for our good American liberals to appreciate the “theology of desperation” of Europe. Americans largely are theological optimists who believe that the spirit of Christ can and will redeem this sinful old world.

3. It is going to be hard to unite on a definition of the nature of the church. That is to be expected. As there never has been unity among Protestants in America on this subject we can hardly expect it in the world church very soon. The Christian church is today a minority group in the world. All reporters agreed on this. But they differed as to whether Christianity will always be a minority group. There is much dynamic faith which believes that Christianity is to grow until it becomes a controlling force in the world. The division on this subject parallels the division on the nature of the church.

4. In actual practice Christians work in a better spirit of unity than they talk. Barth may imply that men have no contribution to make to social progress because that lies in the hands of God, but the reporters noticed that he and those who follow the same line of theological reasoning are active in good works and charitable deeds.

5. The church is supra-national in character. There was no division of thought on this. The state and the church have different realms. This meeting was comparatively free from nationalistic interference. Myron Taylor, the president's special representative to the Vatican, was rebuffed when he attempted to bring official overtures. It is more than possible that the publicity given his unfortunate effort did

*The reporters were Eugene L. Smith, minister, St. Mark's Methodist Church, Brooklyn, New York; Miss Antonia Froendt of the Secretariat of the World Council of Churches; Walter L. Scranton, minister, Memorial Methodist Church, White Plains, New York; Shelton H. Bishop, rector, St. Philips Episcopal Church, New York City; Henry Smith Leiper, secretary, World Council of Churches; C. Lacey Van Norman, minister, Methodist Church, Albion, New York.

cause the withdrawal of the Russian church from the meeting. We are glad that the council officials held their ground. We have believed that it was unfortunate that John Foster Dulles was permitted to take such a large part. So far as this writer knows Mr. Dulles is a good Christian and good churchman. But his antipathy for Russia and everything Russian is so well known that the publicity given his address was naturally interpreted as being nationalistic.

6. The Church of Rome was not represented but there were Roman Catholic observers. At least there were applications for observers tickets from some Roman Catholic individuals. We think that the scope of the meeting and the world-wide publicity given it challenges the Roman Catholic Church to state for popular consumption, its attitude toward the World Council of Churches. There can, of course, be no united Christian church without the Roman church.

7. Those mystical souls who sojourned to Amsterdam report deep and thrilling experiences. For one reporter it was the first fellowship with men of other denominations. For an hour he awaited in the great assembly his turn for communication. Then it came. A mighty force which could not be resisted lifted him to his feet and he made his way to the altar. To others it may have been a great and colorful meeting; this reporter found the imprint of the spirit of God.

On the whole it was a pretty mosaic. There were varieties of color of skin and vestment. There were the many languages as on the day of Pentecost. But for a period a great and diverse body of one hundred and fifty denominations became one—as God is in Christ and Christ is in the Father.

Post Vacation Reflections

SUMMER is vacation time in the United States—especially in its churches. Traditionally July and August are months of closed churches, absent pastors, guest preachers, substitute musicians, small congregations and indifferent services. It falls to the lot of the editor of *Church Management* to serve as guest preacher in many churches during the summer months. It would be incorrect to say that he sees the churches in action: he sees them in inaction; but from conversations and observations can get a pretty fair picture of the individual organizations.

For a quarter century this magazine has had a positive program for the local church sum-

mer program. 1) Let the minister take a vacation; both preacher and congregation need a separation. 2) Recognize the vacation spirit and cut down on the number of services. 3) Plan the services that are held carefully so that they will be worth while. 4) Make sure that the physical arrangements are as comfortable as they can be made. 5) Give the guest preacher and soloist a break.

Progress has been made during the years. But it has been nothing to write home about. Churches are still poorly ventilated. Custodians wait until a few minutes of the church hour to open the windows. Ushers are irregular in attendance. The treasurer probably goes away and forgets to leave a check. Even the hard-working minister rushes away without completing the details of the services. It takes a lot of Christian grace to pray for some of the leadership in vacation churches.

But the tragic thing is not the emotional reaction of the guest preacher; it is the total breakdown in the continuity of the church program. Church school classes double up and an unprepared teacher stumbles through an indifferent presentation. A notebook could be filled with historical, biblical and social inaccuracies which have floated into our ears over the years. I doubt if any self-respecting minister would approve of such religious instruction during the ten active months of the school year. But instruction takes a vacation.

There was a period during the war when summer attendance picked up. The optimistic soul found reason for believing that a sensible summer program might be possible. But 1948—more than any year in a decade—has been a vacation year. I believe that a check would show the smallest summer congregations for some years. The good attendance during the war years probably was not an indication of increasing piety but, rather, lack of automobiles and gasoline.

Everywhere during the summer of 1948 there was an air of prosperity. People drove away in new automobiles. They scorned the self help plan of vacations of an earlier period and stopped at the best hotels and paid for the best meals. America was not alone taking a vacation but was enjoying the experience. We doubt, very much, if the average person is anxious to see a curb placed upon the high costs of living or the high incomes which characterize our day.

Of course there were exceptions. The congregations in a number of instances, in contrast with the prevailing situations, were

(Turn to page 78)

She Made Thanksgiving National

The Lady of Godey's Was Not Easily Discouraged

by William C. Skeath*

LOOKING quite lovely in her black crinoline dress with its hoop skirt, her beautiful curls drooping gracefully from her white widow's cap, the Lady of Godey's sat easily at her desk. Needing no glasses in spite of her seventy-five years, her eyes sparkled as she caught sight of an important-looking letter just brought her from the post. The letter bore the post-mark of the nation's capital city and the return address of the Secretary of State. Trembling with suppressed excitement she opened the letter and read:

September 29, 1863

Dear Madam:

I have received your most interesting letter . . . and have commended the same to the consideration of the President.

William H. Seward.

Mrs. Hale smiled as she re-read the letter. For seventeen years she had been working incessantly for the establishing of a day of national Thanksgiving, and this was her first tangible evidence of success.

Contrary to most opinion, our national Thanksgiving day did not originate with the Pilgrim Fathers. Nor has it been a continuous practice in our nation's history. In 1621, the Pilgrims did set a kind of pattern for the celebration which has always appealed to the imagination of America. Many of the things also, which they did at that first thanksgiving have their counterpart in present day observance. The feasting, the family reunions, the football games and other amusements can be traced back to the Pilgrim example as they feasted on wild turkey, held their military drills, engaged in wrestling bouts and other athletic contests, and for the better part of a week, gave themselves over to general rejoicing. In the succeeding years, that pattern was reproduced many times in various sections of the country and on widely divergent dates. But it was not until two hundred and forty years after the Pilgrims that our nation set aside a definite and regular day of Thanksgiving to be observed simultaneously by all our people.

Thanksgiving Day is a distinctively American holiday, and that we have it as such, we owe largely to the ef-

forts of the remarkable woman who received the letter from Secretary Seward. She was New England born, but spent most of her public life in Philadelphia. Her name was Sarah Buell Hale, and, as editor of Godey's *Lady Book* she worked incessantly for, and finally secured, the designation of the last Thursday in November as a day of national rejoicing.

In her efforts Mrs. Hale was motivated solely by a sincere patriotism. The idea came to her at a time when the question of slavery was threatening to disrupt the nation. It was her conviction that if America could be led to consider the events which had brought the Constitution and its accompanying Bill of Rights into being; if the attention of the people could be focused on the way in which the liberties granted by that Constitution had been preserved through the years, the nation would be bound together so closely that no question—no matter

how divisive it might be—would be able to disrupt the organic union of the States.

Born October, 1788, Mrs. Hale was close enough to the origins of our country to have caught its inspiration. Moreover, under the guidance of her lawyer husband she had made a careful study of American and world history. She had intelligence enough to distinguish between a day of fasting and penitence in contrast to a day of thanksgiving and gladness. She knew of course that many communities and states had, at various times, observed both forms of the day. But national Thanksgiving Days: days in which the entire nation had been asked by the President to engage in thanksgiving for blessings enjoyed as a whole people—of these there had been comparatively few.

She was acquainted with the reasons which had called forth these few national Thanksgivings. In 1789 President Washington had proclaimed such a day in thankfulness for the adoption of the Constitution and its Bill of Rights. That had made the Constitution the foundation of our democracy and the supreme law of the land. His second proclamation in 1795 was occasioned by the successful suppression of the disturbances centering about the Shay Rebellion which in itself was a test of the workableness of the Constitution. President Madison had issued such a proclamation in 1815 out of gratitude for the successful termination of the war of 1812 in which the Constitution had again proved its virility. But from the time of Madison's proclamation in 1815 until October, 1863—a period of some sixty-five years—the nation had not been called to a day of national Thanksgiving.

Campaign Opened

Mrs. Hale, by an editorial, formally opened her campaign for a truly national Thanksgiving in 1846—a campaign which she carried on by editorials in her magazine, and by thousands literally—of hand-written letters to prominent men of affairs and of state. It was a campaign which was to continue for seventeen years before the goal was realized. She did it because she sensed the dangers that again threatened the nation. Her purpose, however, had begun to form long be-



A PARSONAGE WEDDING SETTING
By Marian Ebersole

When a marriage is to be performed at the parsonage, the lamp, radio and assorted magazines are removed from the living room table, and replaced by a cross, lighted candles, an open Bible, and, if available, flowers; chairs are re-arranged so they informally face the improvised altar. This can be done while the wedding party is being received. During the minister's consultation with the bride and groom recordings are played on a portable electric player in the adjoining room—"Oh Promise Me," "Because," "The Lord's Prayer." During the ceremony violin or piano recordings, such as "Meditation" from Thais, are played softly.

*Minister, Haws Avenue Methodist Church, Norristown, Pennsylvania.

fore the formal launching of the campaign. In 1827 she had said, "We have too few holidays; Thanksgiving, like the Fourth of July, should be considered a national festival and observed by all our people as an exponent of our Republican (today we would say 'democratic') institutions."

She refused to be discouraged by lack of immediate results. In 1852, we find her writing: "The unifying influence of such a festival can hardly be overrated. The pulpits during that day, one every year, will be occupied with the stirring incidents of our national history . . . the people of our country will learn to value the bond of national union when they know with what mighty labors and sacrifices it was wrought." Again—almost on the verge of war—in 1859; "Seventy years ago the political union of the United States was consummated. If every state would join in Union Thanksgiving on the 24th of this month, would it not be a renewal pledge of love and loyalty to the Constitution of the United States which guarantees peace, prosperity, progress and perpetuity to our great Republic?"

In addition to her editorials, over a period of years, she wrote letters to the separate governors of the states, and to the successive presidents asking them to set aside a day in which the nation might think, not alone about its form of government, but also of the providential way that government had been preserved in its historic crises.

Among the governors her efforts achieved a degree of success, for by 1852 all but two of them had asked their respective states to observe the day. The people generally, however, paid little attention to her appeals. The southern states seemed to fear it as a plan to impose a Puritanic substitute for those Christmas festivities in which the South has always taken a great delight. This apathy on the part of the people was possibly the reason why the presidents to whom she wrote—Fillmore, Pierce, Buchanan, and Lincoln—seemed to pay such scant heed to her appeals.

But in spite of these discouragements, she persisted in her letter writing, even after war had flared between the states. Immediately after the battle of Gettysburg—even though Lincoln had already set apart Thursday, August 6, as a day of thanksgiving—she wrote to Mr. Seward, Lincoln's Secretary of State, asking his friendly intervention with the President on the matter. Seward's reply, written September 29, 1863, seems to have been the most encouraging up to that moment: "I have received your

interesting letter . . . and have commended the same to the consideration of the President."

Lincoln's Proclamation

Four days after Seward had written her—on October 3, 1863—Lincoln issued a proclamation setting the last Thursday of November as a day of National Thanksgiving. He followed this proclamation by a similar one in 1864 and thus established a precedent for a Thanksgiving Day for the entire nation. In his renowned Gettysburg address—uttered only a few days before the Thanksgiving he had proclaimed—he set out the reason for his thanksgiving; that in times of national crisis our citizens have always been ready to "so dedicate" themselves "that this government of the people, by the people and for the people should not perish from the earth."

Up to this time the nation had been apathetic toward the day. Now it became enthusiastic for it. *Harper's Weekly* in an editorial which expressed the sentiment of the majority of the people, said: "It is a fortunate circumstance that our annual offering festival has become a national affair in which the whole people participate upon a common day. . . . We forget that we are states and come to offer tribute to God in our capacity as a nation. The festival thus becomes more significant, not only in its altered character but in its larger suggestions and motives."

Following the death of Lincoln, President Johnson rather reluctantly continued the observance of the day. In his proclamations he makes no mention of the death of Lincoln, though he does continue the day Lincoln made national. In Johnson's third proclamation he definitely gives his reason for the continuation of the day: "In conformity with a recent custom that may now be regarded as established on national consent and approval, I do hereby recommend . . . that Thursday the 28th of November be observed as a day of national Thanksgiving."

Since then, each President in turn—until Franklin D. Roosevelt—has set aside the last Thursday in November as a national day of Thanksgiving. Franklin Roosevelt attempted to change the date to an earlier day in November but his idea encountered considerable opposition. Influenced by the controversy over the date, Congress which to this time had given no official recognition to the day, took action establishing the fourth Thursday in November as Thanksgiving Day.

Our national Thanksgiving Day is not just a glorified "Harvest Home" festival. Nor is it merely a religious

observance. It is as distinctively American as the Fourth of July or the twenty-second of February. It is a day given to America for grateful consideration of the unique system of government under which we live. It is a day for remembering the providential way in which that government has been preserved, and the sacrificial way in which, time after time, our people have been ready to defend their government with their lives.

Rules for the Guest Minister*

(From the Thirty-nine Articles)

1. Enter through side door at time choir goes in.
2. Remain standing through Hymn of Praise and Adoration (printed on calendar).
3. Pronounce invocation, ending with Lord's Prayer and Amen by minister. (This is your only Amen.)
4. Sit down during anthem.
5. Scripture reading from lection. Push button up on loudspeaker on lectern. (It works hard). When Bible reading is finished, push button down to turn it off and prevent double talk when you speak from pulpit. Consult secretary if you want to try a dry run before service.
6. Announce hymn. Congregation rises for singing of hymn.
7. Prayer—Choir gives Amen.
8. Immediately following prayer, walk down and stand behind communion table, directly in back of collection plates. When ushers line up in front of you, take the pile of plates and walk in front of them, but not so fast that they don't have time to take one off. Walk around in back of table and put large tray down. Return to seat behind pulpit until you hear the first bar of the Doxology. Ushers come forward and stand while congregation sings Doxology. No Amen to Doxology. Your short prayer of thanksgiving follows. Amen is by choir. You remain in pulpit for prayer of thanksgiving. Ushers then place plates on table.
9. Announce hymn.
10. Sermon.
11. Short prayer following sermon, going right into Benediction with Amen by the choir.
12. During choral Amen walk to back of church and stand by either door to greet congregation as they regretfully leave.
13. Remind secretary to give you check and to express for me my sincere thanks.

*These rules are given the guest preachers at Calvary Presbyterian Church, Cleveland, Ohio. John Bruere is the minister and, we think, the author.

This Church Created Its Own Drama

by Kenneth D. Miller*

More important than the pageant printed hereafter is the idea and the method of creating a traditional drama for your own church. Mr. Miller, formerly one of the ministers of the First Methodist Church, Oakland, California, tells how it was accomplished in that church. The pageant as given is presented on another page.

OUT of a dissatisfaction with the usual published religious drama, in that it failed to express the central mood of the great religious holidays, one group set out on a project of making their own dramas from the original stories. Since the production of a Christmas pageant was of immediate concern, the birth stories of Jesus were taken as the first object of study.

On the conviction that since the Bible stories have been more enduring, they do contain the best dramatic material, as well as the central truth of the religious holiday, the group turned to the birth stories of Jesus, rather than trying to "invent" a story about Christmas. An analytical study was made of the various stories from Matthew and Luke, as well as the prophecies usually connected with the nativity, asking the following questions: "Where is the conflict in the story? What forces are opposed to each other? What main characters represent these conflicts? What is the main plot—what do the stories say when taken as a whole? Are there parts of the stories that do not contribute to that plot? Are there any

additions that must be made to clarify the theme?"

The central story was then divided into its constituent scenes, and each scene was studied by a committee from the group. The following outline was used: "Where does the scene take place? What actually happened—put it in words? How many essential characters are in the scene? What did they say, as recorded in the Bible? What was implied that they said from the narrative? How would they have said it? How can this scene be best dramatized—dialogue, narrator, pantomime, tableau, or combination?"

The results of these studies were turned over to a small committee, who were charged to prepare a preliminary script. As they worked, they asked, "What method or methods can best be used to present the story? What is the general theme? Will all scenes fit this theme? What characters are needed? What sort of persons are they? Is the dialogue in character? What additions must be made for clarity? What music is needed to tie the whole production together?"

In the case of this Christmas story, it was decided that the central theme was "the coming of light into the world" in the person of Jesus. Since the high

mood was that of worship, the chancel of the church was to be used for the production with a minimum of scenery and properties. A combination of methods of dramatization was agreed upon: choral speaking to present the prophecies, narration by the father of a modern family to his children, dialogue for some of the scenes, pantomime with music for others, and music throughout, both to maintain the mood and to tell the story. In place of the traditional stage curtain and scenery, controlled lighting with colors was to be used.

After the script was completed, discussed, and revised, working committees were appointed, taking in as many age groups of the church as possible. The musical portion of the pageant was divided between the Junior, Intermediate, and Adult Choirs, while the acting and choral speaking was entrusted to the young people and young adults. The lighting, staging, costumes, and makeup put in the hands of interest committees. Under efficient direction the pageant was rounded into unified production with five general rehearsals and one dress rehearsal.

The result, given on the Sunday before Christmas, was commonly evaluated as "the most significant dramatic production in the history of the church." From this hearty reaction, the Board of Education of the church voted to make the pageant a traditional production of the church, with a committee being appointed to "care for the script," evaluating it in the light of the experience, making any additions or changes,

(Turn to next page)



SAVOY CHRISTMAS CRECHE

The creche, shown above, was formerly the property of the House of Savoy, ruling family of Italy. Many of the figures have been done after the tradition of De La Robbia, the great artist potter. It is now owned by Helena Penrose, antique dealer, located at 931 Third Avenue, New York City.

*Minister, Federated Church, Patterson, California.

New Testament Hymns of the Nativity

In the colorful music of Christmas we oftentimes forget the hymns of the nativity which are found in the New Testament. This brief commentary is published with the thought that you might find some time in your Christmas services to have them sung by the choir or even by the congregation. They could be given at one time as a choir selection. Musical arrangements will be found in most church hymnals.

THE MAGNIFICAT (Luke 1:46-55)

My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.

For he hath regarded the lowliness of his handmaiden.

For behold, from henceforth all generations shall call me blessed.

For he that is mighty hath magnified me, and holy is his name.

And his mercy is on them that fear him throughout all generations.

He hath showed strength with his arm; he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat, and hath exalted the humble and meek.

He hath filled the hungry with good things; and the rich he hath sent empty away.

He remembering his mercy hath holpen his servant Israel, as he promised to our forefathers, Abraham and his seed, for ever.

This Church Created Its Own Drama

(From page 11)

and preparing it for use the following year.

Since this first experience of the group, they have undertaken to prepare an Easter drama, using the same method of group writing. This time they agreed that the story of Emmaus Road provided the best basis for a dramatic situation, using the method of flashbacks to dramatize the events of the crucifixion and resurrection as Cleopas told them. Since the character of Jesus could not be portrayed by a living actor, the writers experimented with the use of slides, in conjunction with actors. The slide picture was projected from behind the screen, using translucent screens, thus the paraphernalia of projection did not detract from the mood of worship. The screens, then, could be decorated to fit into the backdrops of the various settings.

These two productions have convinced one group, at least, that effective religious drama is not without the scope of the average church program, and that it can be both dramatic and religious without being either professional or amateurish.

The pageant, as it was produced, appears in this issue of *Church Management*, starting on page 24.

MARY who was to mother Jesus went to the home of her cousin Elizabeth whose husband was a priest by the name of Zechariah. The child was heavy within her and when she greeted her cousin she was welcomed with strange words.

Said Elizabeth:

Blessed art thou among women and blessed is the fruit of thy womb. And



whence is this to me that the mother of my Lord should come to me.

Mary's reply was to burst into song. The song is that printed above known as the magnificat. In various arrangements it has been sung through the centuries of Christianity.

GLORIA IN EXCELSIS (Luke 2:14)

Glory to God in the highest
And on earth, peace,
Good will toward men.

This simple song is that sung by the angels above the shepherds above the hills of Judea the night that Christ was born. It, also, has had a long usage in the Christian church. Luther's service of 1524 used it in this form with the addition of "in whom he is well pleased."

Most of our churches of today prefer an enlarged form. The complete

enlarged text as it appears in the Book of Common Prayer is as follows:

Glory be to God on high, and on earth peace, good will towards men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For Thou only art holy; Thou only art the Lord; Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

NUNC DIMITTIS (Luke 2:29-32)

You will remember from your Bible reading that there was an aged man named Simeon who was just and devout. Though old with years he had been promised that he should not die until he had seen the Lord's Christ. He came into the temple as the babe Jesus was being presented by his parents. He took the little child up into his own arms and blessed God, saying:

Lord, now lettest Thou Thy servant depart in peace, according to Thy word.

For mine eyes have seen Thy salvation,

Which Thou hast prepared before the face of all people;

To be a light to lighten the Gentiles, and to be the glory of Thy people Israel.

In some arrangements the *Gloria Patri* is added to the words above. The words of this are, as most Christians know:

Glory be the Father, and to the Son,
and to the Holy Ghost;
As it was in the beginning, is now,
and ever shall be,
World without end. Amen.

THE SAVIOUR'S CUP*

We cannot drink the bitter cup
Pressed to the Saviour's lips;
He drank it all, but, faithless still,
We drink but little sips.

Nor do we bathe in troubled seas
As deep and strangely dim
As those which, in God's providence,
Were as baptism for Him.

And yet He calls us even now
To take our cross each day;
And follow Him who is our life,
The Truth, the living Way.

Charles Hannibal Voss

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The Minister as a Prophet

The Second of the Series on The Minister's Responsibility

by David A. MacLennan*

DURING a recent Lenten season I asked members of the confirmation class to write brief essays on the topic, "Why I wish to unite with the church." One earnest fourteen-year-old lad wrote that, one of his reasons arose out of benefits derived from active participation in the weekly service of worship. He phrased it pungently in these words: "Going to church every Sunday you feel a religious outburst"! "This," he added sagely, "everyone needs if he is to be a success in all types of human activities." A common conception of a prophet pictures him as the initiator and embodiment of "a religious outburst." Doubtless the prophetic minister needs to be explosive on occasion. The late Principal James Denney castigated the minister who spoke and acted as a pet lamb within the fold rather than as a courageous shepherd of his flock. Itinerant prophets who disturb the complacency of a middle-class parish by dropping bombs on accepted attitudes and conventional practices may do the kingdom of God significant service; it is to be hoped that as these peripatetic bombardiers of the new order board their train or plane for the next engagement they emit a sigh of sympathy for the local pastor who must gather up the pieces! Assuredly iconoclasm is no proof of prophetic religion, but we who are parish ministers must guard against rationalizing our preference for tranquility lest we yield to the seductive voices that bid us "speak smooth things (and) prophesy deceits."

In his readable and stimulating book on *The Relevance of the Prophets* Professor R. B. Y. Scott reminds us that they were (and are) the spokesmen of a living word from God. "Their frequent references to the future, and especially to the immediate future, result from their sense of the spiritual importance and moral urgency of the present. They were certain of what Yahweh was about to do because of that present historical situation, which included not only men's attitudes but the fact of God's presence." When "a great moment, charged with eternal issues determining destiny" arrives, it is the prophet who is the voice of God in that moment. "He is the spokesman who can articulate the meaning of an

eternal order and a divine reality. He discloses the moral crisis in which men stand unheeding. He declares which is the way of life and which the way of death." It is in this goodly and heroic fellowship that we stand. To us also comes the imperative word and we must declare it.

Preaching in a Revolutionary Age

A prophetic American bishop reminds us that we preach in a revolutionary age. Neither he nor any other Christian prophet of this era asks that we become "hot social gospellers." The witness and work of such preachers from the last years of the nineteenth century to the outbreak of World War I was needed, even if on occasion it was one-sided. Dean Willard Sperry of Harvard in his survey of *Religion in America* is sure that the advocates of the social gospel did move many out of their inertia and indifference to the unChristian character of society, and that their crusades on behalf of a more Christian social order achieved a considerable measure of success. But he believes that the social reorganization they demanded has proceeded far beyond anything they could have anticipated. When one reflects upon the social disorder within "the new order" the suspicion grows that a relevant prophetic word should be said concerning the changes which have come or are in progress. Not every social change reflects the ethic of Jesus, nor is every re-arrangement of the scenery of the economic struggle proof that the quality of the actors has improved. The word of God comes often as a word of judgment, and it is not inconceivable that the prophet must announce doom over wielders of unconsecrated power even if they lead organized laboring men! But "power mysticism," the love of power tinged with religious devotion, finds its devotees in every economic and social group. Thus the preacher as prophet takes a text like that found in Deuteronomy, "But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth," and he applies it impartially, not omitting himself! He may well join to the Old Testament text that searching question of Pilate to our Lord: "Knowest thou not that I have power to release thee, and have power to crucify thee?" Hearers will not

soon forget that text nor its solemn appeal to release the Christlike in themselves and in all bound with them in the bundle of life.

The first Epistle of Peter insists that "judgment must begin at the house of God." It may be that in your progressive parish no adverse judgment on its receptiveness to new truth and new methods could be passed. There are survivals of other types of churches, however, where many good souls act as if the last section of the Gloria Patri applied to church programs and policies and not to deity: "as it was in the beginning, is now and ever shall be, world without end"! One disgruntled pastor was heard to say that in his parish the only change ever welcomed was a change of pastorate! Assume that you wish to deal helpfully with unfortunate resistance to the unfamiliar and untried; have you considered the homiletic possibilities of Peter's first response to the heavenly voice which bade him eat proscribed food? "Not so, Lord; for I have never . . ." "I never have . . . I never can" is still the response of sluggish citizens of Zion.

Social Leadership

The preacher as prophet has an obligation to lead his people into Christian insights concerning the various racial and religious groups of the community. Racial tensions cannot be dissolved with a scriptural text nor can religious bigotry be banished by a thirty-minute verbal attack on its sinfulness but a memorable verse from inspired writing recurring like a symphonic theme in a simple and direct discourse may kindle lights of understanding and fraternal righteousness by which pilgrims may journey toward the city of God. Consider such a golden sentence as that spoken by Barak to Deborah after she had urged him to rally the Israelitish forces and proceed against their Canaanitish enemies: "If thou wilt go with me, then I will go; but if thou wilt not go with me, then I will not go. And she said, I will surely go with thee." That primitive warrior realized that comradeship is a necessity on any field of endeavor. Why not let Barak's response strengthen the latent will to fellowship, until exclusiveness is seen to be a deprivation, sectarianism a belated folly, and solitary assaults on any entrenched

*Minister, Timothy Eaton Memorial Church, Toronto, Ontario, Canada.

evil a futility? Sir Wilfred Grenfell kept in his personal scrapbook the little verse by Jonathan Swift which, alas, certain churchmen of this year of grace could say in all seriousness:

We are God's favored few,
All others will be damned,
There is no place in heaven for you,
We can't have heaven crammed.

Inasmuch as a prophet is more than a preacher of doom, such a text as that from the book of Judges, or that moving appeal from the Joseph saga: "Come near to me, I pray you . . . I am your brother," leads by logic and experience to recognition of the comradeship God who draws near in Christ, yearning for our reconciliation one to another and to his ceaseless love. "It is a great satisfaction," said Justus to Marcellus in Lloyd Douglas' novel, as he tried to explain the difference friendship with the living Christ had made; "to have someone standing by—to keep you at your best."

Prophetic and Pastoral

The prophetic aspect of preaching impinges closely upon the pastoral function of the pulpit. Nowhere is this more apparent than when we seek to deliver a solving word to those confused and disheartened by domestic disharmony. Mere denunciation of deficiencies and disorder is rarely sufficient, and never in the field of family relations. Fortunately, the Christian minister can avail himself not only of the New Testament ideal of enduring monogamous marriage and continuing parenthood, but also of the counsel of experts in family counselling. One successful young pastor informs me that he preaches a series of sermons on Christian marriage at the beginning of each autumn season, thereby assuring himself of large congregations of young people at the commencement of his church year! Other and nobler reasons have influenced his choice. Such intelligent, Christian preparation for life's most intimate relationship we ought to give from time to time, not as a substitute but as a supplement or introduction to the more specific counsel we give in personal conferences with persons contemplating marriage. Why not add to our preaching program sermons calculated to encourage those who are doing their best to achieve success in marriage and parenthood, frequently under difficulties? Have you not marvelled at the adroit direction, saintly patience and selfless care which distinguish many parents? On the other hand as you go in and out of the homes of your people you may discern discords creeping in, which left unresolved, may contribute to the disintegration of a family. One minister was led to choose Dr.

The Service of the Lights

There are many variations of the candlelighting service. We have clipped some which have appeared in church calendars which have reached the office of "Church Management." These will help you in planning your own service.

THE SERVICE OF LIGHTS

(Congregation Standing)

As you entered the sanctuary this evening you were given a small candle. This is to be used during the candlelighting service. Take this little candle home and use it to light the Christmas candles about your fireside tomorrow. This evening the minister will light his candle from the altar candle and the acolytes will light their candles from the minister's candle. The acolytes will then light the candle of the first worshipper in each pew, he, in turn, will light the candle of his neighbor and so on, until all candles in the pew are lighted.

During the singing of the "Hallelujah" Chorus, the congregation and minister will hold the lighted candles aloft. The congregation will raise their lighted candles when the minister raises his candle, and they will lower their candles when the minister lowers his candle, and extinguish their candles when the minister extinguishes his candle, following the benediction.

The Methodist Church,
Willoughby, Ohio.

THE SERVICE OF LIGHTS

(Congregation Standing)

At this point in the service, candles will be distributed to the members of the congregation by the ushers and the lights will be turned out. The minister will light his candle from an altar candle and will then come down to meet the ushers who will have come forward with candles. The ushers will light their candles from the minister's candle. The ushers will then light the candle of the first worshipper in each pew, he, in turn, will light the candle of his neighbor and so on, until all the candles in the pew are lighted.

During the singing of the Christmas carol "Silent Night, Holy Night," the congregation and minister will hold the

lighted candles aloft. The members of the congregation will raise their lighted candles when the minister raises his candle, and they will lower their candles when the minister lowers his candle.

The congregation will extinguish their candles when the minister replaces his lighted candle on the altar, following the benediction.

THE SERVICE OF THE CHRISTMAS CANDLES

The pastor will take the light from the great candle and will then light the candles of the ushers. Then the ushers will light the candle of the first worshipper in each pew, and he in turn will give the light to his neighbor next to him and so on until all the candles in the pew are lighted. It is urgently requested that no lighted candles be tipped. Tip only the unlighted candle.

St. Paul's Reformed Episcopal Church,
Philadelphia, Pennsylvania.

O LIVE YE BY THE CHURCH KALENDAR

With *Advent* we the year begin:
Prepare the way for Christ, our king.
Now *Christmas* sees in manger laid
Jesus in swaddling clothes arrayed.
Twelve days more the *Epiphany* star
Leads us like wise men from afar.
Ash Wednesday fast begins our *Lent*:
Forty days in prayer are spent.
Good Friday sees Christ crucified:
For one and all the Saviour died.
Easter! The Lord is risen today:
From the grave the stone is rolled away.

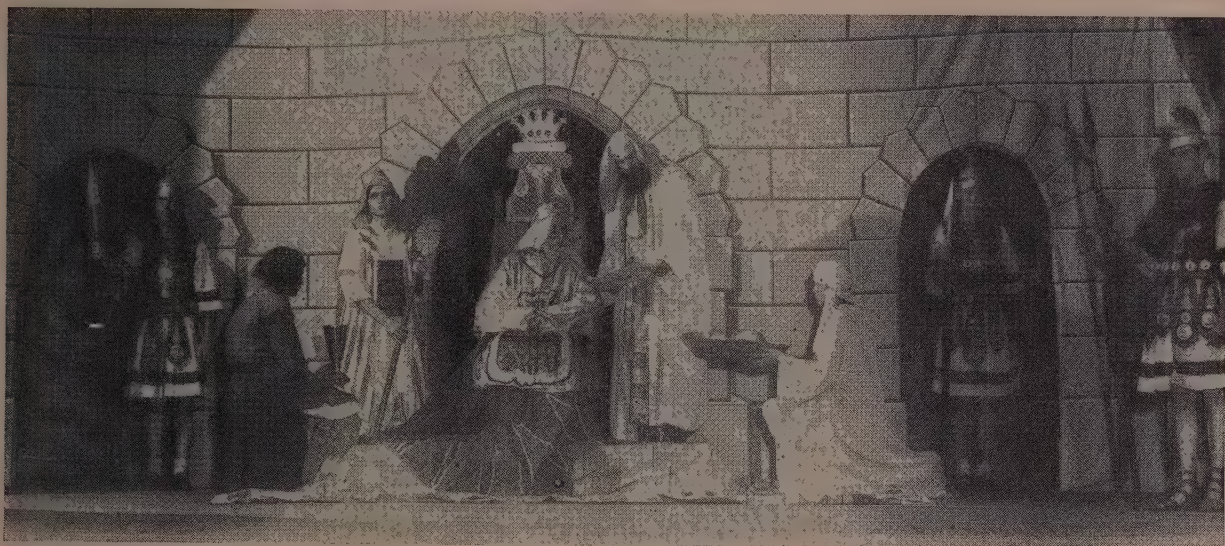
Ascension! Now the ascended Lord
Is to His home in heaven restored.
The Holy Ghost on *Whitsunday*
Comes down on earth, with us to stay.
On *Trinity* the heavenly host
Praise Father, Son, and Holy Ghost.

Goodspeed's translation of the Apostle's injunction: "You fathers, too, must not irritate your children" (he carried the votes of all junior members of the congregation to this juncture!) "but you must bring them up with Christian training and instruction." Such a "diving board" as that New Testament exhortation may take you into deep waters, where the going is hazardous, but your venturesomeness may lead others "furiously to think" and Christianly to act.

In Canada, a fact-finding commission devoted to analysis of young Canadians' relationships with organized religion reported recently that with the exception of the province of Quebec, one-half of the Dominion's young people were not influenced in any way

by the Christian church. It was suggested that the majority followed the example of their elders. When we visualize the numbers of citizens without in every community who rarely participate in public worship we earnestly desire to correct the increasing secularization of the common life which this denotes. There is a prophetic word, and it may be both blistering and blasting, for those who forsake the assembling of themselves together for the ineffable experience of worship, but how can we transmit the message when those who should receive it are absent? If you are privileged to broadcast your sermon you may reach many of the "unchurched." However we accomplish it, we have an obligation to

(Turn to page 16)



WHO IS THIS KING?

Scene from the drama as presented by the inmates at the Florida State Prison

Christmas in Prison

by Prisoner No. 35284

Christmas is the one day of the year, says this author, when the prisoner feels as free as those outside prison walls.

PERHAPS nowhere in the world is Christmas enjoyed more than in prison. It is the one day when the incarcerated feel equal to the "freest" persons on earth. Somehow or other, on this feast of the Prince of Peace, a new hope automatically fills each felon's heart, thereby bringing a spirit of calmness, brotherhood, and good fellowship into the regimented monotonous prison life.

At the Florida State Prison, in which some one thousand odd souls dwell during the year, and whose ranks are swelled somewhat at Christmas, due to the pick-up of crime during the late autumn and early winter months, Christmas is indeed the "day."

To emphasize the spirit of brotherhood among inmates, it has been an established custom for the past six years to dramatize at Christmas the story of the Prince of Peace who came to save us all, and whose last words contained a promise to Dismas, Patron Saint of Thieves: "This day thou shalt be with me in Paradise."

With this promise in mind the inmates try, in their limited way, to make the penal Christmas a real paradise.

At Christmas time this year, once more the inmates will produce their

annual production, "Who Is This King?" an original pageant-candle-lighting service entirely cast from the prison population.

The incidental music, some dozen hymns, was given original orchestration by a talented inmate musician. One of the highlights of the production is the rendition of "Rejoice, Rejoice," original lyrics set to the *Finlandia* of Jean Sibelius. These lyrics seem to emphasize the spirit of Christmas:

REJOICE! REJOICE!

Let silence hold the earth and fill the skies,
That all may hear the angel chorus sing.
Let David's star send forth its golden light,
That men may know the Everlasting King.
And now rejoice, let every voice be lent
To praise our Lord, the gift that God has sent.

Once from on high, the voice of God declareth;
"There shall descend upon the earth my Son."
And in good time, the Blessed Christ was born,
That all might know the Father's will is done.
Therefore rejoice, this is the greatest gift,

This Prince of Peace, who will all sorrow lift.

Christ is the King, and through eternity
Praises shall ring from every distant land.
No corner but shall know his promised love;
No lonely heart he does not understand.
Rejoice, rejoice, the Prince of Peace is here . . .
Let all rejoice. . . There is no need for fear.

"Who Is This King?" has, as a prologue, a short reading by a Herald who recalls the prophetic promises of a Messiah. Then, softly the *Ter Sanctus* is heard, followed and overlapped by the soft strains of *O Come All Ye Faithful*. A solo, the *Ave Maria*, comes almost as an echo, so softly and beautifully does it rise above the muted orchestration.

During the *Ave Maria* the scene slowly becomes dark and dissolves only to light again upon a pantomime of the angel appearing to Mary. It is now that the hymn "Rejoice, Rejoice" bursts forth as a glorious anthem which emphasizes Mary's obedience to God's divine will.

There are two interludes depicting the enrollment of the citizens of Bethlehem and the arrival of Mary and Joseph at the cave. The coming birth of Christ is greatly accented at this point by an off-stage fanfare and a multitude of voices shouting: "Make way for the king," which, although referring to King Herod, carries the significance of the advent of the eternal king.

The next scene is introduced in a

novel fashion, in that the stage represents the opulent eastern court of King Herod; from the back of the auditorium the procession of the Magi comes, torches ablaze, incense smouldering, with a retinue of servants laden with all the riches of the East.

Herod rants and raves when he discovers that the kings are seeking the new-born Babe. He controls his murderous intent, however, and invites the Magi to a sumptuous feast before they continue their journey.

A brief interlude of candlelighting and congregational singing, followed by an Affirmation of Faith, The Apostle's Creed, is offered by the assembly.

Last year a most beautiful rendition by the women prisoners of Brahm's *Cradle Song* was given as introduction to the final scene, which showed the cave at Bethlehem as the kings and their personal servants come to adore. They laid their gifts at the manger; Mary gives them the Babe's swaddling clothes as a present, and the choir burst forth into the opening words of the joyful anthem which somehow was true even in prison:

Joy to the World,
The Lord Is Come.

The Minister as a Prophet

(From page 14)

direct men's thoughts to the importance of participating regularly in those acts of prayer, praise and meditation by which we are strengthened with might by God's spirit in the inner man.

Two Warnings

Two warning signals flash across our path as we follow in the great tradition of the prophets of Israel, and seek to emulate them as spokesmen for God and his righteousness. One has been phrased by a witty teacher of pastoral theology in this wise: avoid "swinging the Protestant incense," which being translated meaneth, do not indulge in generalities! It is safer not to be specific; it is also innocuous and may even be boring. Let a man preach concerning the sin of racial prejudice, of divided churches, of excessive alcoholic drinking, of embittered human relations in industry, as the Lord of all good life inspires him to preach; but let him preach with such directness and concreteness that no man can raise a mental umbrella to divert the rain of truth to his neighbor's head!

Occasionally a word picture of a condition in one's own neighborhood can exert a powerful corrective influence on an unChristian social attitude. After attending a meeting where Christians and Jews conferred about the rising anti-semitism in democratic nations, I glanced at a copy of a maga-



zine. On one page there was a cartoon depicting a man and wife seated in a theatre watching a news reel. The scene projected showed one of the war cemeteries overseas in which allied dead are buried. Among the crosses "row on row" were five Jewish stars. The man had turned to his companion in shocked surprise with the remark, "Good heavens! It's not restricted!" That cartoonist was a prophetic preacher of the truth. Jesus our Lord would never have been hustled off to Calvary had he indulged in pious generalities or evaded specific application of his timeless truth.

The second cautionary word spoken by the major prophets of Israel and of Christ's beloved community may seem commonplace; always try to declare the whole counsel of God. That counsel includes the mercy of God in Christ. Reconstruction of individuals and of society can be profound and permanent only as redeemed individuals are set within the redeemed community. One of our contemporary prophets, Bishop G. Bromley Oxnam, said recently, "The church must herald a new day but it must not become the voice of reaction nor the voice of revolution. It must be the voice of Christ. It is regeneration, not reaction or revolution that is needed." It is to incite that "one man revolution" that we are summoned. As men who would stand "in Christ's stead" we must assure the seekers that they can be happy finders, declaring to them the truth which by God's action can mediate forgiving love to their souls. Said a wise minister of my undergraduate days, "There is a greater triumph than to make a sinner wretched, and that is to make a sinner righteous . . . God's love lays a greater burden on the soul than his justice ever could."

Someone—it may have been Professor E. G. Homrighausen—defined evangelism as the human method of presenting the Gospel to the world so as to interpret and redeem the times. If this be so, then the preacher as prophet is constrained to be an evangelist. Ever in the background of his mind, if not in the forefront of his speech, will be the God and Father of our Lord Jesus Christ, in his heart an eternal cross because his nature is everlasting, outgoing, sacrificial love. You may have read Evelyn Waugh's novel, *Brideshead Revisited*. If so you read with keener interest his apologia as a novelist which appeared in *Life*. Mr. Waugh mentioned that one of his critics had been "outraged" at finding God introduced into his story. "I believe," wrote the author, "that you can only leave God out by making your characters pure abstractions. . . . The failure of modern novelists since and including James Joyce is one of presumption and exorbitance. They are not content with the artificial figures which hitherto passed so gracefully as men and women. They try to represent the whole human mind and soul and yet omit its determining character—that of being God's creature with a defined purpose." Then Mr. Waugh expressed his main intention, an intention which might well be ours as we seek to discharge our obligation and use our opportunity as prophets in the midst of this tangled generation. "In my future books," said the novelist, "there will be two things to make them unpopular: a preoccupation with style, and the attempt to represent man more fully, which, to me, means only one thing, man in his relation to God."

Thus saith the Lord through one of his servants who might be astonished to be counted among the prophets. Hear also what another Christian layman said,

Bake ye the big world all again
A cake with kindlier leaven;
Yet these are sorry evermore—
Unless there be a little door,
A little door in heaven.

My brothers in the school of the prophets, there is a door. Our most prophetic sermons must point clearly to that door, the door "that is aye open." Our blessed Lord, who was prophet and more than a prophet, said, "I am the door: by me if any man enter in, he shall be saved." By him, if any society enter in, it shall be saved also.

Read
CHURCH MANAGEMENT
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Churches

Old Christmas Comes to Calgary

A Pageant Which Is a Community Event

by Allen R. Huband*

KNOX UNITED CHURCH, Calgary, Alberta, has a unique annual Festival of Christmas, which each year attracts hundreds of visitors from all parts of the city and surrounding country-side. Scores are turned away half an hour before the service begins, and after eight successive presentations, there seems to be no waning of interest in this yearly event. Suggestions have been adapted from many sources, and woven into a service which is at once an impressive spectacle and a moving experience of worship.

The Setting

The church is tastefully decorated with the usual Christmas emblems. Two large fir trees stand on either side of the chancel. Garlands of ever-green, interlaced with colored lights, are draped along walls and galleries. The illumination is subdued, and is provided by the lighted Christmas trees, the Bethlehem Star at the rear of the choir, and by a few wall brackets, as may be required. Scores of unlighted candles have been set up in every safe place throughout the church—in windows, on tables, and in candelabra at the front.

The Service

Thirty minutes before the hour of worship, a troop of Olde-tyme Strolling Carollers appears. For fifteen minutes they sing familiar carols in various parts of the church. To assure good singing, this group should be made up of choir members, and should be accompanied by two violinists. They are dressed to resemble the carol singers we see on Christmas postcards, and are led by a man who carries an old-fashioned lantern, suspended from a stick. The romantic atmosphere of the Yule season is certainly enhanced as they move from station to station—the vestibule, the transepts, the back and side galleries, and finally to the front of the church, between the illuminated Christmas trees.

After a brief carillon recital from the tower—giving the impression of Christmas music coming from a distance—the Chancel Choristers take their places in the choir stalls. The Choristers comprise a group of about 20 selected and carefully trained singers who, for about ten minutes, present



Carols of the Nations—Christmas songs in the classical tradition.

A minute or two before the service begins, the minister takes his place. A signal from him brings to the platform (or chancel steps) two heralds with silver trumpets and six pages with lighted tapers. If some arrangement can be made for spot-lighting, an effective tableau is created. The heralds announce the coming of the Christmas season with a fanfare of music, after which the minister gives a "directive" to the pages. This directive points out that in the beginning, God said, "Let there be light"; that nineteen centuries ago, God said again, "Let there be light"; and there was Light—the light that lighteth every man that cometh into the world.

"It is appropriate, therefore, that we should light our candles as a symbol that the Light has come, and has shined even unto us. I direct you, then, to light the candles throughout this church; and, as a sign that this Light is not for us alone, but for all the world, I instruct you to light the tapers that have been placed in the windows, to express our purpose that it will shine forth from this church into the community, the nation, and even unto the ends of the earth."

The pages then proceed to their task, while a soloist sings, "The Light of the World Is Jesus."

When all the candles have been lit, the pages converge at the head of the center aisle, then march to the rear of the church to meet the massed choirs, whose tapers have already been lit. This is the signal for the candle-light processional to begin. Three choirs participate, giving a combined total of approximately 125 lighted candles. The senior choir, preceded by the pages, comes first (so that the volume of sing-

ing may be good from the outset), followed by the junior choir, suitably gowned, and a choir comprising girls of the teen-age mid-week groups, in their distinctive uniforms of blue skirt and white middies. The pages take reserved seats convenient to the pulpit, while the choirs proceed to the choir loft and transept galleries.

The service then proceeds in the normal way, with special music by the choir, carol singing for the congregation, and a ten-minute sermonette by the minister. Following the sermon comes the Pageant of Christmas Symbols, culminating in the lighting of the symbolic Yuletide candles.

The Pageant

The purpose of the brief pageant is to set forth the religious significance of the familiar Christmas symbols. Any minister who is prepared to do a bit of investigation can write his own pageant. The symbols used in Knox Church include the mistletoe, boar's head, ivy, fir branches, Yule log, holly, bells, and ever-green tree. The narrator reads a brief paragraph calculated to stimulate interest in the meaning of these emblems. Then, while each is brought to the front, two or three sentences of explanation are read. Once again, through the use of flood-lights, a colorful tableau is created.

The pageant closes with the lighting of the Candle of Christmas 1948 from the Candle of Christmas Past. These candles are carried by two of the pages. The concluding words are as follows:

From the candle of Christmas Past, the candle of Christmas 1948 is now lit, signifying a continuity of Christian experience for almost 2,000 years. It, too, burns brightly, and witnesses to our hope that the Spirit of Christmas may thus shine forth from our lives through all the days ahead. And now, from these candles, the choirs will light their tapers for the recessional hymn, as a sign that Christmas song has found its inspiration in the coming of the Babe of Bethlehem, and that his praise shall never, never fail, throughout eternity.

The pages then light the end candle in each row of singers; the choirs retire down the center aisle, the pages bringing up the rear. The tableau remains intact until the Benediction has been pronounced.

Notes on the Service

Instructions for each group participating should be prepared.

Small holders should be provided for choir members, to protect hands from dropping wax.

Heralds' costumes should be rented. Pages' costumes can be easily made, and comprise blue, red, and green jackets, trimmed with yellow, long yellow stockings, and hats in the same color scheme. Jackets have broad, cape-like collars.

*Formerly minister, Knox United Church, Calgary, Alberta, Canada, now at Westminster United Church, Winnipeg. Mr. Huband generously offers to supply a copy of the pageant to those who are interested in a more detailed presentation.

Spiritual Messages of the Great Poets

John Milton—Poet of Virtue
by Albert D. Belden

Dr. Belden, English author and preacher, begins this month a series of five articles on some of the great poets of our English language. Others to appear in the series will be Wordsworth, the Poet of Worship; Whittier, the Poet of Simplicity; Browning, the Poet of Courage, and Masefield, the Poet of Adventure. Our readers, we feel sure, will welcome this opportunity to renew an acquaintance with the poets of a generation now past who have meant so much to each of us.

WITHOUT doubt John Milton is one of the two greatest poets of our race. He ranks with Shakespeare for general poetic ability but takes first place as a distinctively religious poet. Shakespeare is the supreme poet of Humanity—but Milton is our supreme Poet of Deity. His interest in the super-human justifies Dryden's classification of him as the third greatest poet of all history, the others being Homer and Dante:

Three poets in those distant ages born
Greece, Italy, and England did adorn,
The first in loftiness of thought surpassed
The next in majesty; in both the last
The force of Nature could no further go
To make a third she joined the other two.

In his life-time Milton was scarcely appreciated for his poetry and it was not till Addison in the *Spectator* called the attention of the public of a later time to "Paradise Lost" that his fame became general. This was perhaps due to the energetic part, uniquely active for a poet, that Milton took in the affairs of his time and country. He wrote repeatedly in tract and pamphlet upon the controversies of the age and thus drew attention away from his poetic achievements.

Born at his father's house, The Spread Eagle, in Bread Street, London, he may easily as a boy have met and seen his greatest predecessor, William Shakespeare. It was a clear case of one star arising amid the strong rays of the other's setting. Much literary study in his boyhood injured Milton's sight and occasioned him severe headaches. From this mischief his sight never really recovered and he paid severely for his defiant and untiring industry by ultimate blindness. Milton was a good swordsman as well as penman, and although not tall was graceful and comely in person. After seven years at Cambridge, during which he wrote his earlier poems, including the lovely

"Hymn to the Nativity" and his fine poem on Shakespeare, he retired to his father's new country home at Horton in Buckinghamshire to read the Greek and Latin authors.

Comus

There in 1634 he wrote his masque "Comus." Certain friends of his, the Lady Alice, daughter of the Earl of Bridgewater, and her two brothers were lost for a night in a wood. Milton turned the incident into the finest masque in the English language. In Milton's story the lady, lost in the wood, becomes subjected to various temptations by Comus the god of revelry, at the head of a "rout of monsters," until she is rescued by her brothers. The maiden, however, with the aid of an attendant Spirit from Heaven, successfully resisted the fiercest temptations. Even when she is at last held a prisoner in the enchanted palace of Comus, she bursts forth in defiance of her foul oppressor:

Fool, do not boast,
Thou canst not touch the freedom of my mind
With all thy charms, although this corporal rind
Thou hast immanacled, while Heav'n sees good.

This poem is typical of the nobler strain of moral enthusiasm in Puritanism of which Milton was so perfect a champion and which made him essentially the poet of virtue. The poem closes with a magnificent and inspiring challenge:

Mortals, that would follow me,
Love Virtue, she alone is free
She can teach ye how to climb
Higher than the sphery chime:
Or, if Virtue feeble were
Heav'n itself would stoop to her.

That is indeed the pure Miltonic strain.

Of his other poems the most important are *Lycidas*, *Samson Agonistes*, and the famous *Paradise Lost* and *Paradise Regained*, the greatest religious epics in our language.

Lycidas

Lycidas is a glorious tribute of friendship, written in memory of Edward King, son of Sir John King, Secretary for Ireland under Elizabeth, James I, and Charles I. A youth himself of great poetic promise, he met an untimely death by drowning through shipwreck off the coast of Ireland.

Who would not sing for Lycidas? He knew
Himself to sing, and build the lofty rhyme.
He must not float upon his watery bier
Unwept, and welter to the parching wind,
Without the meed of some melodious tear.

King had been on the point of taking holy orders and this fact gave Milton, fierce Puritan that he was, the opportunity of pillorying in his poem the faithless clergy of the time. It is a passage with which Ruskin made great play in his *Sesame and Lilies*:

Last come, and last did go
The pilot of the Galilean lake
Two massy keys he bore of metals twain.
(The golden opes, the iron shuts amain)
He shook his mitred locks, and stern bespake
"How well could I have spared for thee, young swain,
Enow of such as for their bellies sake
Creep, and intrude, and climb into the fold!"

* * *

Blind mouths! that scarce themselves know how to hold
A sheep-hook, or have learned aught else the least
That to the faithful herdsman's art belongs!

* * *

The hungry sheep look up, and are not fed.

Scriptural Drama

In *Samson Agonistes*, Milton achieved a powerful drama of tragedy based on the scripture story. The poem provides some of the most haunting lines that Milton ever wrote. The theme of the blindness of Israel's champion must have given welcome self-expression to the poet:

O dark, dark, dark, amid the blaze of noon,
Irrevocably dark, total eclipse
Without all hope of day.

In reply to a compliment upon his temperance Samson replied, with a wisdom born of bitter experience:
But what availed this temperance, not complete
Against another object more enticing?



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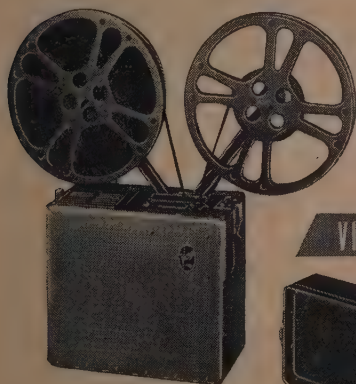
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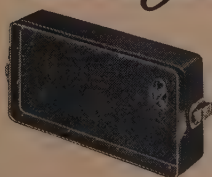
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What boots it at one gate to make
defence,
And at another to let in the foe,
Effeminately vanquished?

Manoah's tribute to Samson's death has been quoted times without number over many a lesser person with infinite comfort:

Nothing is here for tears, nothing to
wail
Or knock the breast; no weakness, no
contempt,
Dispraise or blame; nothing but well
and fair,
And what may quiet us in a death so
noble.

The Blind Poet

No one could have been more heroic than Milton over his blindness, and doubtless it was the need for some relief that produced the exquisite sonnet *On His Blindness*. As it is one of the loveliest things in existence, as well as a great message from one sufferer to others, it must be quoted in full:

When I consider how my light is spent
Ere half my days in this dark world
and wide
And that one talent which is death
to hide
Lodged with me useless, though my
soul more bent
To serve therewith my Maker, and
present
My true account, lest He returning
chide;
"Doth God exact day-labour, light
denied?"
I fondly ask; but Patience, to prevent
That murmur, soon replied: "God doth
not need
Either man's work, or His own gifts;
who best
Bear His mild yoke, they serve Him
best: His state
Is kingly; thousands at His bidding
speed,
And post o'er land and ocean with-
out rest;
They also serve who only stand and
wait.

Before passing on to the poems that crown Milton's genius we ought to glance at his prose work and rejoice in the splendid service that he rendered the people at a highly critical time. After his earlier poems which struck an entirely new level in the history of English poesy, Milton travelled extensively in Europe, and in this way not only did he greatly enrich his store of learning but he qualified for the invaluable service he was presently to render to Cromwell, as the Latin Secretary to his government.

The Pamphleteer

Milton had already written controversially on *The Doctrine and Discipline of Divorce* in several pamphlets, called forth by the peculiar situation in which he found himself by the preference of his first wife Mary Powell for her own home. It has only lately been discovered that the true date for Milton's first marriage is 1642, and not as hitherto

thought 1643, a fact which made it plain that probably the root of difference between Milton and his wife was simply the fact that her people were all Royalists. Just in time to prevent his transferring his affections elsewhere, his wife made a dutiful submission to him, peace was restored in their family life and Milton afterwards generously used his great influence to protect her family.

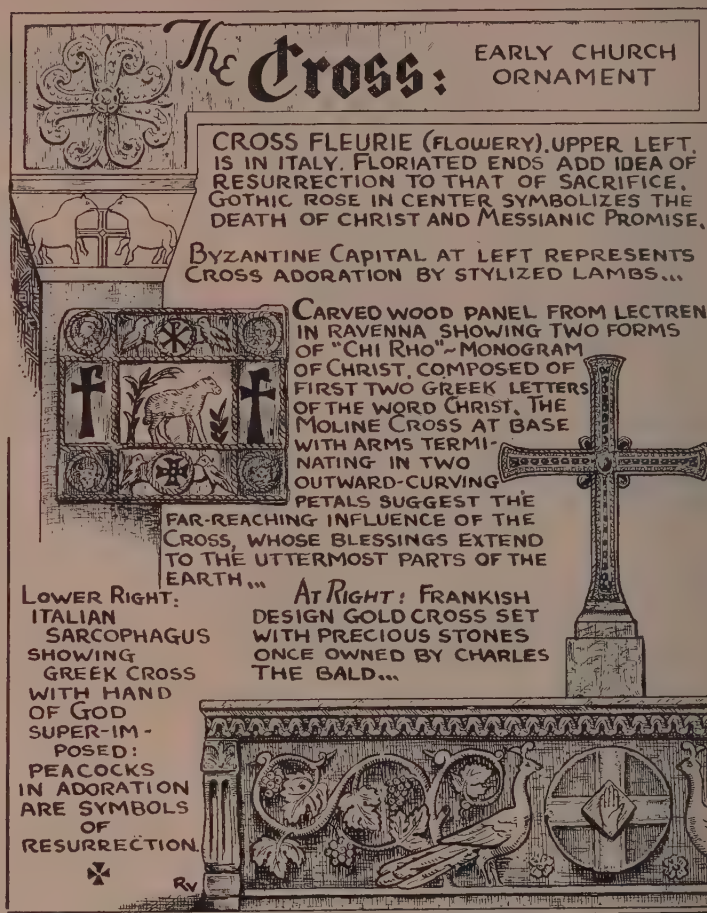
During his secretaryship Milton plunged further into controversy and wrote amongst others his best prose work the famous *Areopagitica*. This was a brilliant defense of the freedom of the press and a strong protest against the strict censorship that then prevailed. In it occurs that famous passage which reads:

I cannot praise a fugitive and cloistered virtue, unexercised and unbreathed, that never sallies out and sees her adversary but slinks out of the race where that immortal garland is to be run for, not without dust and heat.

Assuredly we bring not innocence into the world, we bring impurity much rather. That which purifies us is trial and trial is by what is contrary. That virtue therefore which is but a youngling in the contemplation of evil and knows not the utmost that vice promises to her followers and rejects it, is but a blank virtue, not a pure.

Many other pamphlets did Milton write on behalf of the Puritan cause, and against that of Charles I, but never in his prose did he reach the nobility of language that characterizes his poetry.

With the fall of the Commonwealth and the restoration of the House of Stuart, Milton's public work became impossible, and having lost his eyesight in the service of the State he crept away into the quietness of his country home at Chalfont St. Giles, in Bucks, and there finished his great epic *Paradise Lost*. This was a project which for long had simmered in his mind and many years before he had referred to



THE STORY OF THE CROSS—V

This story of the cross, in cartoon, has been produced by Ray C. Winningham. When the series has been completed reprints will be available at a modest price.

it in eloquent terms claiming that only one convinced of Divine inspiration could dare attempt such a holy task.

Milton's Masterpiece

This was the spirit in which Milton embarked upon his greatest work and one is not surprised at the magnificent result. Paradise Lost tells in ten books, with an amazing wealth of imagery and an overwhelming eloquence, the story of the Fall of Man and Satan's triumph, whilst Paradise Regained tells in four books the story of the Redemption wrought by Christ.

Space forbids the quotation of more than one or two passages. There is the faintest trace of humor in the altercations of Adam and Eve. When they discover the heavy penalty they are under for their disobedience, Eve blames Adam for not being stern enough with her!

Hadst thou been firm and fixed in thy dissent
Neither had I transgressed nor thou with me.

To which Adam replies:

What could I more?
I warned thee, I admonished thee, foretold
The danger and the lurking enemy
That lay in wait; beyond this had been force,
And force upon free will hath here no place.

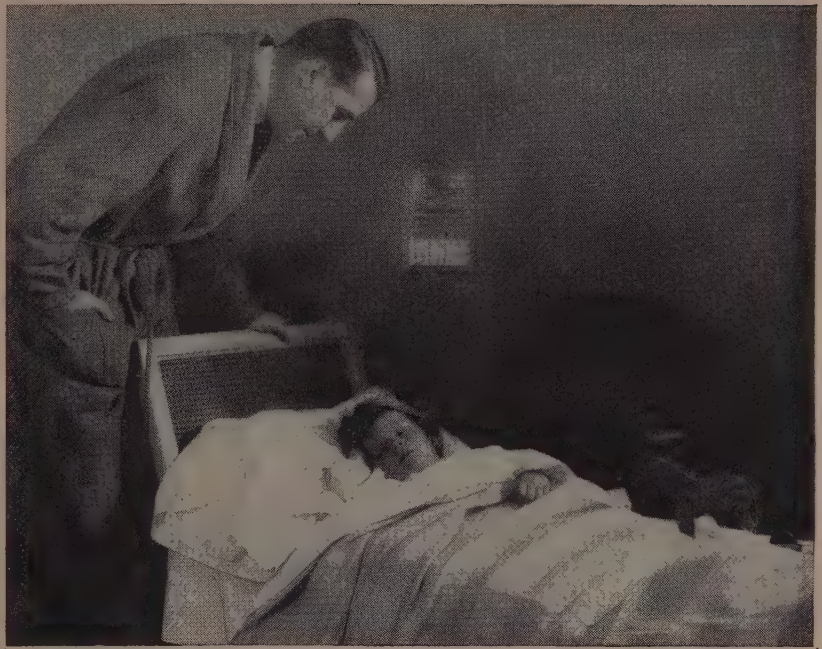
* * *

I also erred in over-much admiring
What seemed in thee so perfect, that I thought
No evil durst attempt thee; but I rue
The error now, which is become my crime
And thou the accuser. Thus it shall befall
Him who to worth in woman over-trusting
Lest her will rule; restraint she will not brook
And left to herself, if evil thence ensue
She first his weak indulgence will accuse.

There is a wonderful atmosphere of mingled dread and pathos in the record of the expulsion of Adam and Eve from Paradise:

In either hand the hast'ning angel caught
Our ling'ring parents, and to the eastern gate
Led them direct, and down the cliff as fast
To the subjected plain; then disappeared.
They looking back all th' eastern side beheld
Of Paradise, so late their happy seat,
Waved over by that flaming brand; the gate
With dreadful faces thronged and fiery arms;
Some natural tears they dropped but wiped them soon;
The world was all before them, where to choose
Their place of rest, and Providence their guide
They, hand in hand, with wand'ring

(Turn to page 30)



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Joy to the World*

Christmas Worship in the Home

At the Christmas season our hearts are full of joy and gladness. Around the world Christians are celebrating the birthday of the Christ. With gifts and cards we share our joy with our friends. Carols are sung in church and on the streets as hearts overflow in adoration of the Christ Child. Gladly we proclaim, "Joy to the world, the Lord is come, let earth receive her King!" Christmas is a family day. It is appropriate that, in the intimate fellowship of the family circle, parents gather together their children and others in the home, to express our joy and gladness in a period of family worship. Children should have a share in the service by lighting the candle, and reading the scripture lesson, carols, or prayer. Show the children pictures which illustrate the Bible story. The church school publications have suitable pictures. What a thrilling experience it is to worship and be aware that other families are worshipping this day in every hamlet and city of our country and in most of the nations of the earth. A Christmas carol may be played on the piano or the family may wish to listen to a program of Christmas music on the radio or phonograph.

Lighting of the Candle:

We light this candle in memory of the Christ child who brought light into the world. He later said, "Let your light so shine before men that they may see your good work and glorify your Father who is in heaven."

A Christmas Carol:

"O Come All Ye Faithful"

O, come all ye faithful, joyful and triumphant,
O come ye, O come ye to Bethlehem.
Come and behold Him, born the King of angels.
O come let us adore Him,
O come let us adore Him,
O come let us adore Him,
Christ, the Lord!

The Christmas Story:

(Carols may be sung by the group or read by members of the family.) "And it came to pass in those days that there went out a decree from Caesar Augustus, that all the world should be taxed." "And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (Because he was of the house and lineage of David:) to be taxed with Mary, his espoused wife, being great with child. And so it was, that while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn."—Luke 2:1, 4-7

Away in a manger, no crib for a bed,
The little Lord Jesus laid down His sweet head,
The stars in the sky looked down where He lay
The little Lord Jesus, asleep on the hay.

"And there were in the same country shepherds abiding in the field, and keeping watch over their flocks by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were afraid. And the angel said unto them, 'Fear not, for behold, I bring you good tidings of great joy which shall be to all people. For, unto you, is born this day, in the city of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.' And suddenly, there was with the angel, a multitude of the heavenly host praising God and saying, 'Glory to God in the highest, and on earth, peace, good will toward men.'" —Luke 2:8-14

While shepherds watched their flock by night
All seated on the ground
The angel of the Lord came down,
And glory shone around,
And glory shone around.

"Now when Jesus was born in Bethlehem of Judaea in the days of Herod, the king, behold, there came wise men from the east to Jerusalem, saying, 'Where is he that is born King of the Jews? for we have seen his star in the east and are come to worship him.'" "And, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child

was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh."—Matthew 2:1-2, 9-11

As with gladness men of old
Did the guiding star behold;
Leading onward, beaming bright;
So most gracious Lord,
May we evermore be led to Thee.

Prayer:

O God, our Father, who hast brought us again to the glad season when we commemorate the birth of Thy Son Jesus Christ, our Lord; grant that His Spirit may be born anew in our hearts this day that we may joyfully welcome Him to reign over us. Help us to relieve in practical ways the needs of other families at this Christmas season, and so share with Thee in bringing peace and good will to all the earth. Open our ears that we too may hear again the angelic chorus of old; open our lips, that we too may sing with uplifted hearts, "Glory to God in the highest, and on earth, peace, good will toward men." Amen.—Adapted from a Book of Worship for Home and Church.

A Christmas Carol:

"Joy to the World"

Joy to the world!
The Lord is come:
Let earth receive her King;
Let every heart prepare Him room,
And heaven and nature sing,
And heaven and nature sing,
And heaven, and heaven and nature sing.

Closing Prayer:

May the love and joy of the Christmas season abide in our hearts and in the hearts of all families everywhere throughout the year. Amen.

SILVER VISIONS*

A vision never leaves a man the same,
It calls him on to days and nights of toil,
And, if he heeds it not, then who's to blame
Should his neglected lamp run out of oil?
If Saul of Tarsus, having seen the light,
Had turned a deaf ear to the inner Voice
He would have reaped a soul destroying blight
Inflicted by his own deliberate choice.
It takes a brave man to believe the best
And follow silvery visions where they lead
Across enchanted seas far to the west,
And do a new thing to meet a new need:
Of many things on earth one thing I know—
A man must choose the way that he will go.

—Charles Hannibal Voss

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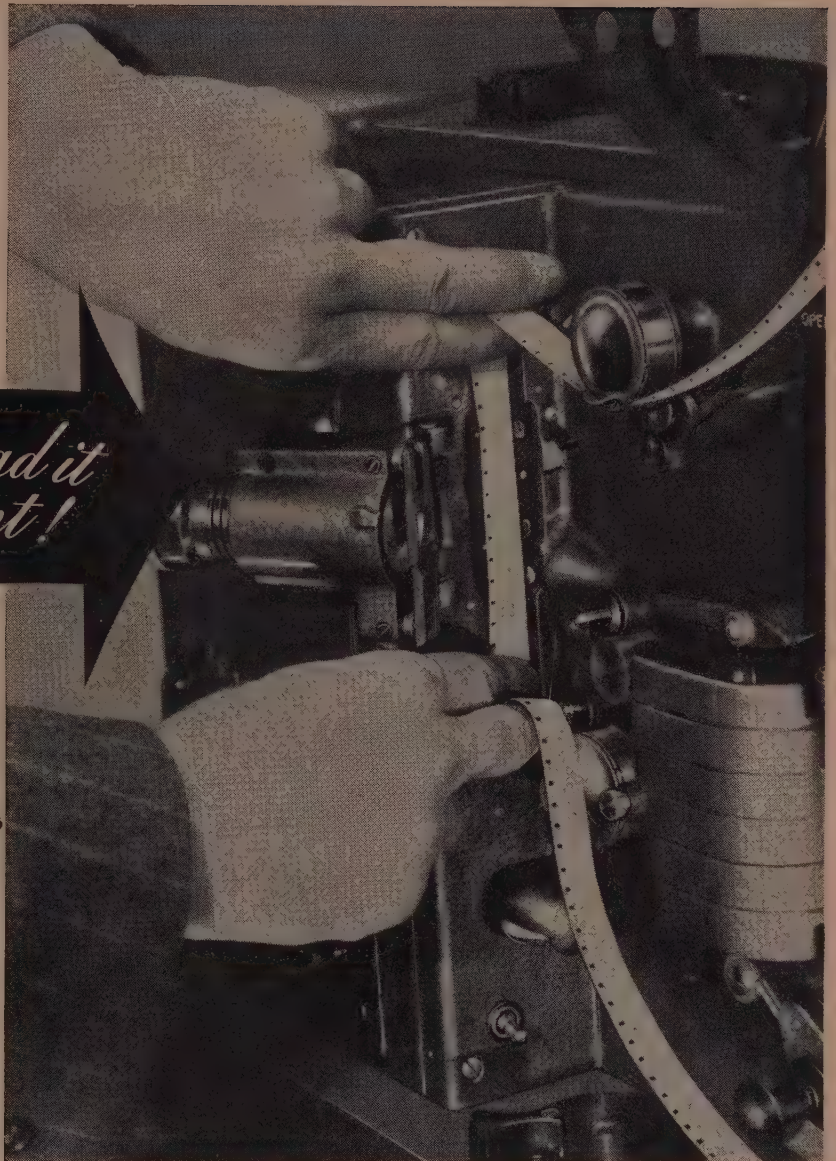
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"Thy Light Has Come"

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SCRIPTURE READING

John 1:1-5, 9-16

PROLOGUE

Our Family Comes to Christmas

Scene—Home scene

Properties—Bible

Lighting—Amber spot

Characters—Mother, father, son, daughter.

ACTION: (As lights come on, mother and children are gathered around the piano, singing Christmas carols. The father enters and joins in. Afterward the conversation ensues in which the children ask to have the story of Christmas told. Father takes down his Bible, and begins to tell the story.)

FATHER: Christmas really began many hundreds of years before the birth of Jesus, among the people that were called Hebrews. The Hebrews had always been seekers after the truth of God, perhaps more than any other peoples; and God had shown his truth to them through his priests and prophets. And yet many of the people did not know God and they walked in darkness. Not only was their small nation conquered by foreign armies, but their own leaders at times misled them and oppressed them. So the people began to yearn for a time when God would restore their nation and give them peace. In the midst of their discouragement, God sent one of his messengers to prepare them for the coming of a king.

EPISODE I—

"The Watchman Appears"

Scene—Before rail and right lectern.

Properties—Scrolls for Pilgrims

Lighting—Blue flood, white spot

Characters—Pilgrims, Habakkuk, Isaiah, Watchman.

MUSIC: "O Zion Haste," chorus.

ACTION: (The Pilgrims enter the stage slowly discouraged and weary. Stage is almost in darkness as they enter, lights come on as the good news is given.)

PILGRIMS:

We look for light, but, lo! darkness,
For the rays of dawn, but we walk
in gloom.

We grope like blind men along the
wall,

Like men without eyes we grope;

We stumble as in the twilight,

In the strength of manhood we are
like the dead.

We look for redress, but it comes not,

*This is the drama produced for the First Methodist Church, Oakland, California. It is the subject of the article which appears on page 11 of this issue of "Church Management."

For salvation, but it remains far
from us.

(Isaiah 59:9-11 Gdsd.)

HABAKKUK:

How long, O Lord, must I cry for
help,

And thou not hear?

(Habakkuk 1:2)

ISAIAH:

Go, station the watchman,
Let him tell what he sees!

(Isaiah 21:6)

ACTION: (Watchman appears at
the right lectern.)

WATCHMAN:

On my watchtower, O Lord,
I stand continually by day;
And at my guardpost I am stationed.
Night after night.

(Isaiah 21:8)

PILGRIMS:

O Watchman, what of the night,
Watchman, what of the night?

(Isaiah 21:11)

WATCHMAN:

Comfort ye, comfort ye, my people,
saith your God.

Speak ye comfortably to Jerusalem,
And cry unto her, that her warfare
is accomplished;

That her iniquity is pardoned;

For she hath received of the Lord's
hand,

Double for all her sins.

(Isaiah 40:1, 2 K. J.)

ISAIAH:

How beautiful upon the mountains
are the feet

Of him that bringeth good tidings,
That publishes peace;

That bringeth good tidings of good,
That publishes salvation;

That says unto Zion, "Thy God
reigns."

(Isaiah 52:7)

WATCHMAN:

There shall come forth a rod out of
the stem of Jesse,

And a branch shall grow out of his
roots;

And the spirit of the Lord shall rest
upon him,

The spirit of wisdom and under-
standing,

The spirit of counsel and might,
The spirit of knowledge and fear of
the Lord;

With righteousness shall he judge
the poor,

And reprove with equity the meek
of the earth.

(Isaiah 11:4)

PILGRIMS:

The people who walked in darkness
have seen a great light;

They that dwelt in the land of the
shadow of death,

Upon them hath the light shined.

(Isaiah 9:2)

WATCHMAN:

He shall feed his flock like a shep-
herd;

He shall gather the lambs with his
arm,

And carry them in his bosom,

And shall gently lead those that are
with young.

(Isaiah 40:11)

PILGRIMS:

Rejoice greatly, O daughter of Zion!
Shout, O daughter of Jerusalem!
Behold thy king cometh unto thee;
He is just, and having salvation.
And he shall speak peace unto the
nations,

And his dominion shall be from sea
to sea.

And from the rivers to the ends of
the earth.

(Zechariah 9:9, 10)

WATCHMAN:

Arise, shine, for thy light has come,
And the glory of the Lord is risen
upon thee.

(Isaiah 9:6)

For unto us a child is born,

Unto us a son is given;

And the government shall be upon
his shoulders;

And his name shall be called:

"Wonderful, Counsellor, the Mighty
God, the Everlasting Father, the
Prince of Peace!"

(Isaiah 9:6)

MUSIC: "Come, O come, Emmanuel,"
choir or soloist.

ACTION: (Fade out on Watchman,
then Pilgrims slowly leave the stage,
but with hope now.)

EPISODE II—

"The Promise to Zechariah"

Scene—Front of altar, and left
lectern.

Properties—Altar pieces

Lighting—Blue flood, white spot

Characters—Zechariah, the priest,
Angel Gabriel.

ACTION: (Lights shift back to
the family scene. Conversation is
continued.)

FATHER: But the promised king
that was to deliver his people did not
come at the time of the Watchman.
Four hundred years passed while the
people waited for his appearance. New
enemies had arisen against the people
of that country, and fresh despair and
oppression had come among them.
Some of them said in the words of the
Psalmist:

How long wilt thou forget me, O
Lord?

How long wilt thou hide thy face
from me?

(Psalm 13:1)

Other prophets had told them that
before the king would arise, another
messenger would appear first to pre-
pare the way. The prophet said,

Hark, someone is shouting in the
desert,

Get the Lord's way ready.

So one day, an angel appeared to a
man called Zechariah to tell him about
the coming of the messenger.

ACTION: (Zechariah appears be-
fore the altar, and begins the func-
tions of ministering.)

MUSIC: "Come Thou Long Ex-
pected Jesus," solo.

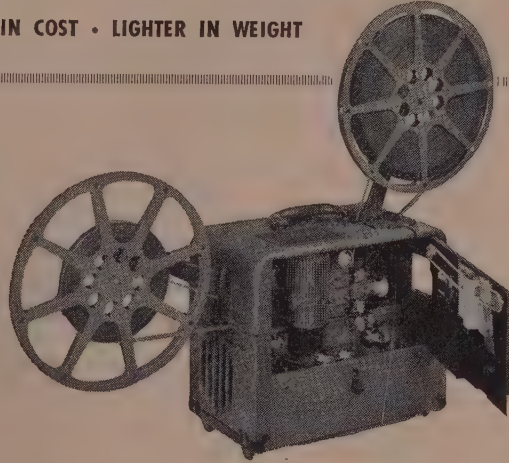
FATHER: "In the days of Herod

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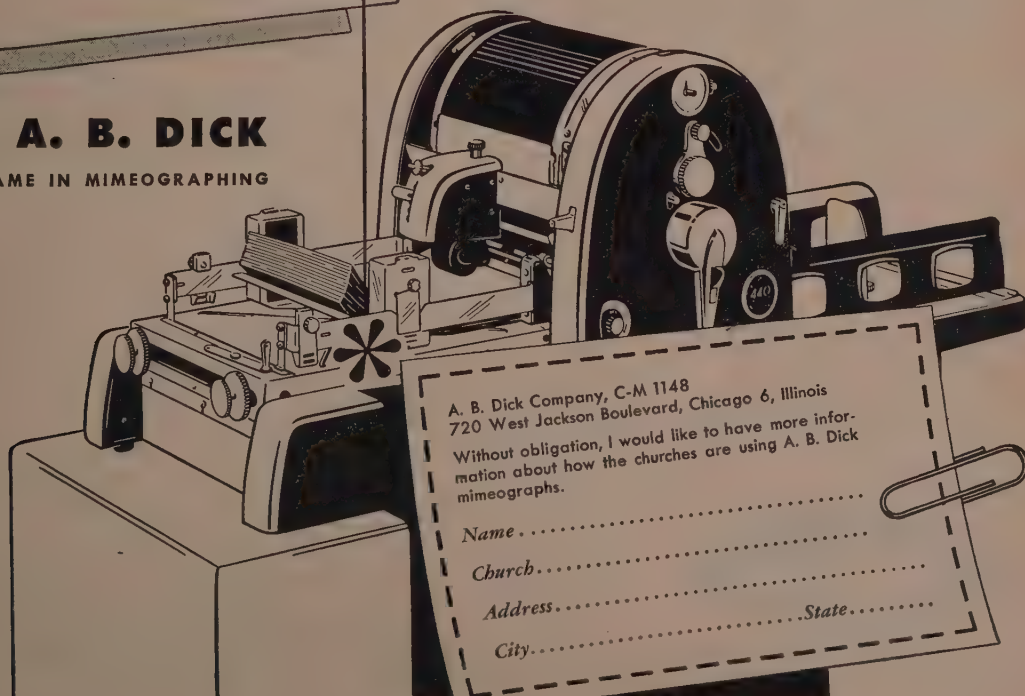
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each other, then Elizabeth bows before Mary.)

ELIZABETH:

"You are the most favored woman,
And blessed is your child."

(Luke 1:42)

MARY: (Recites the Magnificat. Luke 1:46-55. Text is omitted here to conserve space. It appears on another page in this issue.)

ACTION: (Mary and Elizabeth hold their positions as a bright light shines on Mary. Then fade out.)

MUSIC.

EPISODE V—

"The Journey to Bethlehem"

Scene—Front of rail, right stage

Properties—Scrolls for Pilgrims

Lighting—Amber flood

Characters—Pilgrims, Mary, Joseph, Innkeeper

ACTION: (Family scene.)

FATHER: "Mary stayed with Elizabeth about three months, and then returned home. Now the time came for Elizabeth's child to be born, and she gave birth to a son. Her neighbors and friends heard of the great mercy the Lord had shown her, and they came and congratulated her. They were going to name him 'Zechariah' after his father. But the father wrote upon a tablet, 'His name is John.' Then his voice and the use of his tongue were immediately restored, and he blessed God aloud. And this child grew up and became strong in the spirit, and he lived in the desert until the day when he proclaimed himself to his people as the messenger for the great king. This was he who came to be called 'John the Baptist.'"

Shortly after the return of Mary to her home in Nazareth an angel came to Joseph, to whom she was engaged, telling him that he was to take her as his wife, and that a son was to be born to her; he was to be named "Jesus," for Jesus meant in their language "Saviour of the people." As he was commanded, Joseph took Mary as his wife.

MUSIC: "O Little Town of Bethlehem"—junior high chorus.

FATHER: "In those days an edict was issued by the Emperor Augustus that a census of the whole world was to be taken. So everyone went to his own town to register. And Joseph went up from Galilee from the town of Nazareth to Judea to the city of David, called Bethlehem, because he belonged to the house and family of David, to register with Mary, his wife, who was soon to become a mother."

(Luke 2:1-6)

ACTION: (Pilgrims enter slowly from the right, looking for a place to stay. They form in the center of stage

for their choral reading. During the reading, Mary and Joseph enter and join the group. A star begins to appear in the sky.)

PILGRIMS: (Recite Psalm 24. Text is omitted to conserve magazine space.)

ACTION: (Mary and Joseph come from the group, approach the inn door, seeking a place to sleep. They both look weary and travel-worn. The innkeeper comes to the door, listens to their story, shakes his head sadly, points out that his inn is full. Joseph pleads again; finally the innkeeper points out toward the stable, and they go wearily that way. The star has now definitely appeared over the place where the stable would be.)

MUSIC: "Thou Didst Leave Thy Throne," solo and chorus.

EPISODE VI—

"The Light Appears to the Shepherds"

Scene—Left stage

Properties—Fire for shepherds, crooks

Lighting—Fire, blue flood, white spot

Characters—Shepherds, Angel, Angel Chorus

ACTION: (Family scene again.)

FATHER: "While they were there, the time came for the child to be born, and she gave birth to her first born son; and she wrapped him in swaddling clothes and laid him in a manger. In that region there were shepherds out in the fields, keeping watch over their flocks by night."

(Luke 2:8)

MUSIC: Shepherd music, instrumental.

ACTION: (As the music is played, the shepherds enter from the right, come to front and gather around the fire on stage. As the carol is sung, they pantomime the story. The angel appears, then the angel choir from choir loft.)

MUSIC: "While Shepherds Watched Their Flocks."

The first five verses are sung as a solo. The sixth and final verse is used as a chorus. Text is omitted to conserve magazine space.

MUSIC: "Hearken All, What Holy Singing," men's chorus

MUSIC: "Joy to the World," junior chorus

ACTION: (At the end of the choruses, the shepherds arise slowly, go out toward the star, pointing to it in awe.)

FATHER: When the angels left them and returned to heaven, the shepherds said to one another, "Come, let us go over to Bethlehem and see this thing that has happened, that the Lord has told us of." And they went with haste, and found Mary and Jo-

soph, with the baby lying in a manger.
(Luke 2:15-16a)

EPISODE VII—

"The Wise Men Seek the Light"

Scene—Right stage

Properties—Throne for king, scrolls for priests

Lighting—Amber and red flood

Characters—Three Wise Men from the East, King Herod, Servant of Herod, Priests and Counsellors

FATHER: Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold three wise men from the East came to Jerusalem.

ACTION: (As the carol is sung, the three wise men enter down the aisle, traditionally, and come before King Herod, where they bow deeply.)

FIRST WISE MAN: "Where is he that has been born king of the Jews? for we have seen his star in the East and have come to worship him." (Matthew 1:2)

ACTION: (Herod appears alarmed. He turns to his advisers, who seem in doubt too as to the meaning of this. He motions to the wise men to be seated over at the side, where they are conducted by the servant. Then he motions his advisers closer. They take out their scrolls and consult them closely. They confer some more together, finally one comes forward to announce.)

HIGH PRIEST: "In Bethlehem, in the land of Judah, O King, is the child to be born, for so it is written by the prophet:

'And thou, Bethlehem, in the land of Judah,
Art by no means least among the rulers of Judah;
For from thee shall come a ruler
Who will govern my people Israel.'
We are agreed, O King, that this is a fulfillment of that prophecy."

ACTION: (The king ponders their answer, appears satisfied, sends a servant to summon the wise men. The priests withdraw.)

KING: When did this star appear that you follow?

SECOND WISE MAN: We first saw it these many months ago, O King of Judah. We began our search when the year was still in the spring. The time of fulfillment must be near.

KING: The one that you seek is to be born in Bethlehem. Go and search diligently for the child, and when you have found him, bring me word, that I, too, may come and worship him.

(Matthew 1:3-8)

THIRD WISE MAN: Thank you, O king, for your guidance. We rise to go and obey.

ACTION: (The wise men arise and leave. The star appears once

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more before them. The king appears worried.)

MUSIC: "The Kings of the East Are Riding," chorus

EPISODE VIII—

"Gifts at the Manger"

Scene—Center stage, stable

Properties—Manger, staff for Joseph

Lighting—Manger light, amber flood

Characters—Mary, Joseph, Shepherds, Wise Men, Children's Choruses, Intermediate Chorus, Choir, Ushers

ACTION: (The Nativity scene appears with Mary and Joseph, and perhaps the angel. Tableau is held during singing of the lullaby. Shepherds enter, then the wise men. They all bow at the manger, leave their gifts and take a place on one side or the other of the manger.)

MUSIC: Lullaby by Mary or soloist

FATHER: "Lo, the star that they had seen went in front of them till it stopped over the place where the child was. When they caught sight of the star, they were intensely glad; on reaching the house they saw the child with his mother, Mary, and they fell down to worship him, and opening their treasures they offered him gifts of gold and frankincense and myrrh."

(Matthew 1:10-12)

MUSIC: "Away in a Manger," children's chorus, primary

(They present their token gifts and form around the manger.)

MUSIC: A carol by the Junior High chorus

(They present gifts and form around manger.)

(The Pilgrims enter and form for their reading.)

PILGRIMS: (Recite Isaiah 60:1-22. Text is not printed here in order to conserve space.)

(The Pilgrims present their gifts.)

MUSIC: "O Come All Ye Faithful," processional by choir

OFFERING: The ushers take the offering among the people as the carol is sung.

THE PRAYER

CLOSING CAROL: "Silent Night," by choir and congregation

BENEDICTION

POSTLUDE

If only the good were clever,
And if only the clever were good,
The world would be better than ever
We thought that it possibly could!
But alas! it is seldom or never
That things turn out as they should,
For the good are so hard on the clever
And the clever so rude to the good.

The Bandon Catholic
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THE Sunday school superintendent's problem in keeping the departments staffed and running smoothly and promoting their activities is so great that it frequently seems solvable only by "Superman." But, Sunday school leaders find that their problems, and those of their staffs are materially reduced, when the church duplicator is available to speed up and simplify routine work, economically produce teaching aids, and help produce materials to use in other phases of the Sunday school program. For instance, the administration of every Sunday school department is made easier by attendance and treasurer's forms, which the Sunday school secretary and treasurer use in totaling attendance and offerings. Registry records are also important in each department. All these routine records, and any others that the superintendent finds helpful, may be reproduced on the church duplicator at low cost and be of great convenience to the Sunday school workers.

Duplicated teaching aids that primary workers welcome are illustrated Bible stories, memory verses, lesson sheets and coloring sheets which may

be used there, and then taken home from Sunday school.

Lesson sheets stimulate interest in class work in the intermediate department. Bible quizzes, lesson question sheets, programs for the worship service also fit into this age group, and may be quickly prepared in the number needed.

Active Sunday schools usually find direct mail contacts necessary for class meetings, programs, membership or attendance drives, etc. Here the Sunday school superintendent and his staff have another use for duplicating. Superintendents report that the value of these mailings cannot be over-emphasized.

Sunday school entertainments and special services bring need for extra materials: scripts, programs, song sheets, quizzes, tickets, press releases, posters, menus, etc. The duplicator may be used to reproduce these also, quickly, easily and economically.

These many uses for the church duplicator in smooth Sunday school operation make it a valuable ally for the busy superintendent. Its use can help him do a more effective job on routine and special Sunday school problems.

Spiritual Messages of Great Poets

(From page 21)

steps and slow
Through Eden took their solitary way.
One quotation from Paradise Regained must suffice to indicate the loftiness both of theme and language. It tells of the final victory of the Son of God over the Evil One:

So, struck with dread and anguish,
fell the fiend,
And to his crew that sat consulting,
brought
Joyless triumphals of his hoped success,
Ruin, and desperation, and dismay,
Who durst so proudly tempt the Son
of God.

So Satan fell; and straight a fiery globe
Of angels on full sail of wing flew nigh,
Who on their plumed vans received Him
soft

From His uneasy station, and upbore
As on a floating couch through the
blithe air,
Then in a flow'ry valley set Him down
On a green bank, and set before Him
spread

A table of celestial food, divine,
Ambrosial fruits, fetched from the Tree
of Life,
And from the Fount of Life ambrosial
drink,
That soon refreshed Him wearied, and
repaired

What hunger, if aught hunger had
impaired
Or thirst; and, as he fed, angelic quires
Sung heav'nly anthems of His victory
Over temptation and the Tempter proud.

These precious morsels of the Master Poet's work will, I hope, suffice to send my readers to browse in his pages for themselves. Running like a golden thread through all his work is an insistence very welcome in these less virile days on the freedom of the human will and man's capacity for true virtue to be achieved only by a courageous and consistent refusal of temptation. It is this that makes Milton particularly the poet of virtue, and as such a deep well of tonic force in our modern life.

TIME

I have just a little minute,
Only sixty seconds in it,
Forced upon me; can't refuse it,
Didn't seek it; didn't choose it,
But it's up to me to use it.
I must suffer if I lose it;
Give account if I abuse it;
Just a tiny little minute,
But eternity is in it.

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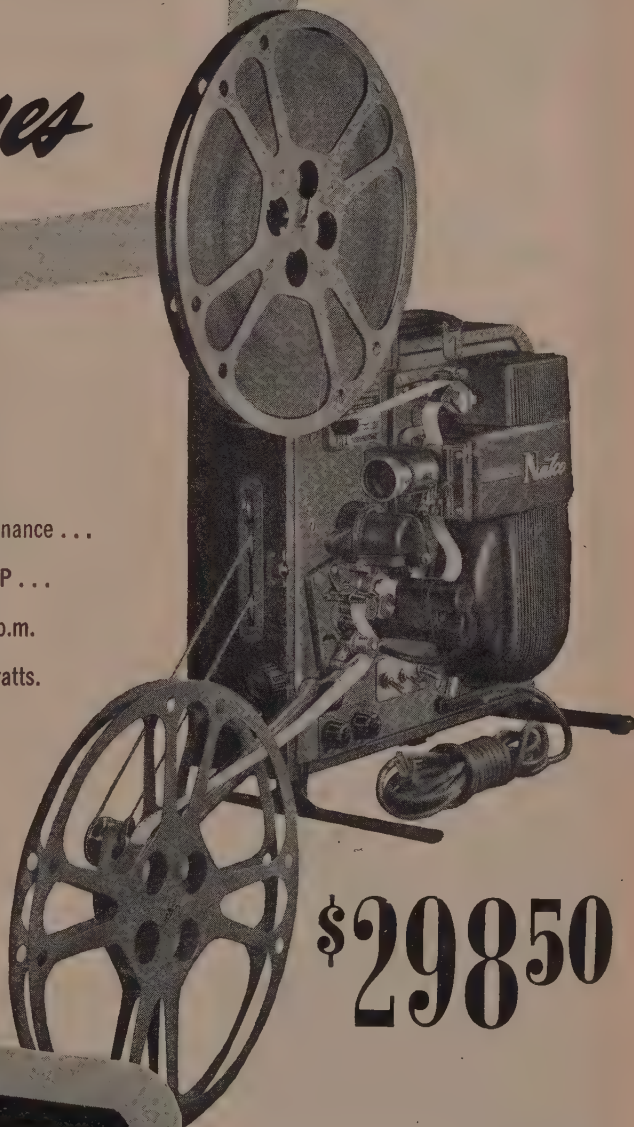
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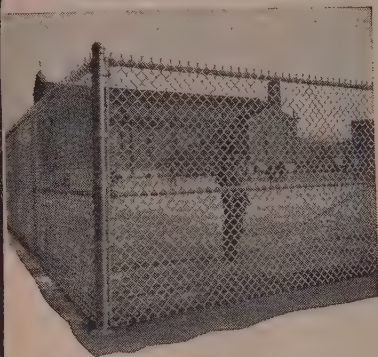
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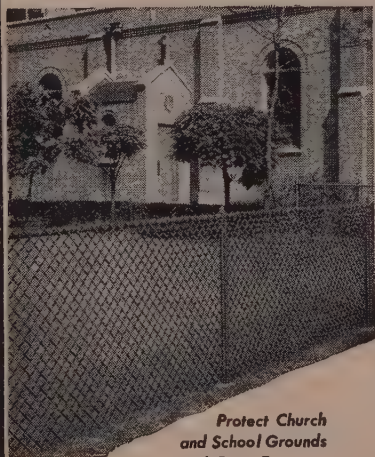
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Have You Remembered God?

by John W. McKelvey

A Christmas Sermon

THERE is a church in Cincinnati which claims to have the largest bell in the United States, and perhaps the largest in the world. It is ten feet in diameter, twelve feet high and weighs thirty thousand pounds.

When this bell was first hung some years ago, so the news story goes, its mighty tones shattered a number of windows in the vicinity. Because of this happenstance it has since then been sounded by tapping with a hammer only. If rung in the correct way, its tone could be heard fifteen miles away. But as it is, its sound is no louder than that of an ordinary small bell.

Is not this the tragic picture of Christmas as lived out by many people? The mightiest and most joyful theme of the centuries, which should ring out its transcendent tidings both near and far, is too frequently and thoughtlessly reduced by human behavior to little more than a faint tinkle.

Perhaps the remedy to this situation is to be found in our approach to this Christmastide. Perhaps the thing we need most to do is simply to remember God, God's part in the birth of Jesus, and God's plan through Christ's coming for us and all men everywhere.

The Wise Men remembered God and undoubtedly for this reason are remembered in turn by a grateful posterity. According to Matthew's account of the Nativity one of the most crucial moments in their whole experience is where the Wise Men prepare to return to their homes. Having placed their gifts at the feet of the Christ Child, and having worshipped him in spirit and in truth, they were eager beyond words to return whence they had come to tell the wondrous story of both star and Child. At the same time they were anxious to omit no amenity in a respectful acknowledgement of Herod's assistance. It was a moment fraught with destiny, and at that decisive moment they were warned of God. Remembering that it is better to obey God rather than men, they returned "into their own country another way."

It was Count Leo Tolstoi who once said, "The distinctive mark of this age is its lost sense of God." The same condemnation might well have been made of the First Century, but that it should be made for our century after nineteen centuries of Christianity is

ominous indeed. It means, if anything, that first and foremost this Christmas we must strive to re-capture our sense of God, to remember that this is God's world, that it is God who hath made us, that we are his people and "the sheep of his pasture," and to yield ourselves to his high purposes and holy will.

The point of what I am trying to say is highlighted by a phrase frequently used by us, namely "shopping around." The newspaper recently carried the cartoon of a weary man "shopping around" with his small bespectacled studious-looking son. When their turn came to speak to Santa Claus, the man leaned over and whispered to the Man with the Whiskers, "See if you can't talk him into wanting an electric train—" How ridiculous, you say. No one has to persuade a boy to want an electric train. No, of course not.

And yet, when it comes to men and women, the Christians whose day Christmas is, it is not merely ridiculous but tragic that we need to be reminded, warned of God, as it were, that Christmas is Christ's birthday. It ought to be perfectly plain that the important thing is not that in our shopping around we have remembered all the aunts and uncles, all the members of the family including even ourselves, but that we have remembered God.

II

There are at least two ways by which we can make sure that we have remembered God during this Advent season. One way is by what we do in our homes. More than any other festival of the Christian year the celebration of Christ's birthday centers in the home. It was so from the beginning. "Be it ever so humble," there is no home among men more lowly than the rude shelter that enclosed the Saviour's birth. How fortunate that we have allowed Christmas to be featured so lavishly and grandly in our modern homes! But to put rich and joyous content into Christmas as Christ's Day we must do more than have a tree, exchange gifts, enjoy a feast, and observe a holiday. There are four things to do besides all this.

First, we can put Christ at the center in all our preparations. This is exhibited in how we plan to remember others. Where children are involved we can help them to see that Christmas means giving as well as

receiving. What better words than those of Jesus on this score. "It is more blessed to give than to receive." Instead, then, of asking one another to list our respective wants, we ought rather to help one another to think of those with whom we can share the love and kindness within our hearts. Having done this we can then proceed in simple ways to carry out the making and giving of gifts which best express our good will, gratitude, and affection.

In the second place, putting Christ at the center means centering our decorations about the Christmas story. This can be done both gracefully and meaningfully by setting up the manger scene in some prominent part of the living room such as a mantle shelf, a window ledge, or an appropriate corner. The use of candles, a lighted star, window transparencies which tell the old, old story in pictorial manner, these are suggestions of great merit.

To go on, a Christ-centered celebration makes ample use of the carols, the Scriptures, and the splendid fellowship of family devotions. If rightly used, these age-old means of worship will put new loveliness into the familiar traditions associated with Christmas Day. They will enable young and old alike to enter the ranks of the faithful who down through the ages have sought on December twenty-fifth to worship Christ, the Lord.

Finally, the supreme accomplishment of a Christ-centered Day will be self-evident when we are led to see that Christmas is more than a day or a season, but rather a spirit which must be lived and taken into all of life throughout the entire year.

Harsh as the judgment may seem at first to be, unless somehow we can celebrate Christmas with the emphasis of our hearts and homes joyously centered upon Christ as Lord and Saviour, whether we like it or not, it will be written that though we were duly warned, we failed to remember God.

III

There is another way by which we prove that we have not forgotten God. It is by what we do in the world about us. It was E. Stanley Jones who once said, "The God of this age is public opinion. It is flattening Christianity out of us." Certainly we who are professed followers of the lowly Nazarene have no better opportunity than at Christmas to re-assert the true meaning of our faith and to lift Christ up in all the majesty of his earthly life so that perforce the world shall be drawn in loving fealty to him.

To lift Christ up is not an act of ritual so much as it is an act of sacrificial service. It means that we must relive the sublime formula of divine

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service: "For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." It doesn't require a second look to see how timely and completely this formula fits our age, though it was enunciated nearly two thousand years ago.

All this is not to say that because there is so much stark need and innocent suffering in our postwar world we cannot celebrate Christmas aright, unless we blow out our Christmas candles and do away with the brightness of our festivities. To act in this manner is to jump to the wrong conclusions. Rather let us see Christmas in its true perspective. Let us see that we can best celebrate Christmas this year, not by abolishing any or all Christian phases of the observance, but by putting in practice the essential things for which Jesus in the end gave his life that men might have the life abundant.

What are these things? They are the things already suggested in the sublime formula of divine service. To begin with, feeding the hungry and clothing the naked. To be sure, we have been doing this year after year through our White Gifts and special offerings, but now we must do it ever more earnestly and unstintedly. Not a

Secondly, visiting the sick and the oppressed. What greater privilege is ours, if we seek to dispel loneliness and despair? So often, speaking out of pastoral experience, the weariness attendant upon life's swift day is dissipated in a twinkling when the person receiving one of these blessed visitations remarks unwittingly, "Thanks for coming. I needed that call so very much."

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(Communion at a Summer Conference)

With reverent hands, they bear on shining trays
Small crystal goblets of the sacred wine,
These serving-men from varied walks and ways
Gathered together at this lakeside shrine.
Here are bronzed hands that nurture growing things,
Hands that manipulate the gold of men;
Slim-fingered hands that pluck from silent strings
New song, or grasp winged words with racing pen;
Hands that unlock the hidden store of earth,
Young hands alert to all that life may ask;
Wise hands that guard the gates of death and birth,
Gnarled fingers, trembling with their holy task.
These serve no earthly king on bended knee,
But bear the sacred wine to you and me.
Belle Chapman Morrill

Incognito

A Christmas Sermon

by Moir A. J. Waters*

O the hope of Israel, the savior thereof in time of trouble, why shouldst thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night?—Jeremiah 14, 8.

THE Bible has an amazing number of questions between its covers.

There are questions God is asking man, straight, searching, challenging questions. There are questions man, perplexed by the mystery of life, is asking God. Here is a question man is asking God, and yet it is really a kind of bewildered musing within his own heart and soul. Why, asks Jeremiah, why should God be as a stranger in the world of his own creating? Why should God be as a wayfaring man who turns aside for a night, when one would have expected for him a royal welcome among the men and women whom he has made in his own image?

The prophets were again and again baffled by the strangeness, the pathos, the inexpressible tragedy of the homelessness of God in his own creation. Isaiah cries, "Hear, O heavens; and give ear O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider." Well might the prophet call on heaven and earth to witness this ultimate folly, this strange deflection of the heart of man. They, at least, fulfill the maker's plan and purpose; the stars in their courses, the changing seasons, seed-time and harvest. But man! Man alone in all creation, tries to escape from God's wise and loving rule, tries to hide from him in a thousand subtle ways.

Jeremiah's poignant question takes us straight to the Christmas story found in Luke's Gospel. "A wayfaring man that turneth aside to tarry for a night." These words carry us in imagination to the little town of Bethlehem, where a tired traveller and his wife sought the shelter of an inn at eventide, only to find that "there was no room in the inn." They must needs seek refuge in the stable nearby, and that night a Child was born. "No room in the inn." It was symbolic. There is an old Celtic proverb that says, "Where there is heart-room there is also house room." That was the real

trouble in Bethlehem that night, as it has been the real trouble through all the long years. There was no heart-room for God or for his son.

I

"Why shouldst thou be as a stranger in the land?" Well, one reason is that he came in disguise. The first rejection of the Son of God was the rejection of ignorance. Had the innkeeper known that he was turning away one whose very arrival on that momentous night would be the great divide of history—but how was he to know? There was no one to say to him, "Innkeeper of Bethlehem, tonight will occur an event that will be the turning point of time." He did not know. He saw only a tired, travel-stained couple from Nazareth in Galilee. He was pre-occupied with his duties and he did not dream that he was turning from his door one who was to be the Savior of men, one who was to be not only the hope of Israel, but the hope of the world, one whose praises men would be singing twenty centuries after.

But it was not simply at Bethlehem that we find this rejection of ignorance. What took place in Bethlehem was a parable of what was to happen elsewhere as well. John writes, "He was in the world, and the world was made by him, and the world knew him not." John the Baptist said, "There standeth one among you whom ye know not." You remember the scene as Jesus stood on the hill overlooking Jerusalem and cried with infinite yearning, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." Strange and tragic blindness! Blindness of spirit! The blindness of sin! For there are none so blind as those who will not see.

So it is that we have the amazing and incredible drama of how God came into his own world in disguise and throughout his life-time he kept his incognito. He was born in a stable. He worked in a carpenter's shop, making yokes and ploughs, and perhaps toys for the children. He became an itinerant preacher, often with no place to lay his head. In the upper room, he, who had come from the Father and was going to the Father, took a towel and girded himself and washed the feet of his disciples. Last of all we

*Minister, Lawrence Park Community Church (United Church of Canada), Toronto, Ontario.

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find him on a cross, and that cross
has always been an offense and a
stumbling-block. We can understand
the cry, "If he be the king of Israel,
let him now come down from the cross,
and we will believe him."

Why did he come in disguise? It
was for our sakes. Had he come to
us in all the blazing glory of majestic
omnipotence, he would have silenced
all opposition, and men would have
been stunned into submission. But as
Emil Brunner, the Swiss theologian
puts it, "The king in the garments of
a beggar gives room for the venture
of faith to decide for him." He wants
the glad, free response of our lives
and wills. He will not force his way
into our lives. He must leave us free
to accept him or reject him.

II

But all this leaves the door open for
the rejection of rebellion. Even when
men have penetrated the disguise, they
have rejected the Son of God. When
they have solved the mystery of the
incognito, they realize that he has
come as a king, and that he seeks to be
Lord of all life. He wants not just a
corner of our hearts, but heart and
soul and mind and strength. As Dr.
John R. Mott has put it, "He will be
Lord of all or Lord not at all." Just
there men hesitate.

It is not just blindness that is our
trouble. It is willfulness. Hear "the
lament of the divine outcast" as he
addresses the city that had rejected
him and his message, "O Jerusalem,
Jerusalem, thou that killest the proph-
ets and stonest them which are sent
unto thee, how often would I have
gathered thy children together, even
as a hen gathereth her chickens under
her wing, and ye would not!" "I
would . . . ye would not!" It has been
well said, "the power to choose always
involves the power to refuse." Sin
is the choice of my will over against
the will of God. Sin is rebellion.

Look at the words immediately pre-
ceding our text. Jeremiah takes us
to the heart of the matter in his pray-
er of confession. "O Lord, though our
iniquities testify against us, do thou
it for thy name's sake: for our back-
slidings are many: we have sinned
against thee." Is there not a clue in
those honest words as to why God is
as a stranger and as a wayfaring man
in his own world?

III

But is there not a commoner rejec-
tion than either the rejection of igno-
rance, or the rejection of rebellion?
What about the rejection of neglect?
His name is on our tongues, but so
often he is excluded from our lives.
We give him the easy homage of our

lips and we withhold the costlier homage of our hearts and wills. The God whom we adore too easily becomes the God whom we ignore. Well might he say to us what he said to men of his own day, "Why call ye me, Lord, Lord, and do not the things which I say?" The bitter cry of one of the saints of old might well be on your lips and mine, "I have neglected thee, O God!"

Studdert-Kennedy in one of his best-known poems, Indifference, after describing the agony of Calvary, sums up the rejection of neglect in these words:

When Jesus came to Birmingham, they simply passed him by,
They would not hurt a hair of him,
they only let him die:
For men had grown more tender, and they would not give him pain,
They only just passed down the street,
and left him in the rain.

There are so many who offer their homage at his cradle at the glad Christmas season. They sing the joyous Christmas carols, and they celebrate his birthday, and what then? What about the rest of the year? Does not homage turn so often to neglect and forgetfulness?

IV

But there is a happier side to it all. "He came to his own and his own received him not, but to as many as received him to them gave he power to become the sons of God," There were those who received him gladly. The hearts of the shepherds who were watching over their flocks by night on the Plains of Bethlehem were quickened as they heard the message of glad tidings. They hastened to Bethlehem and at the manger they bowed in adoration before the Child. Wise men led by a strange star journeyed in quest of the new-born king and offered their gifts. John the Baptist penetrated the disguise and said, "Behold the lamb of God, which taketh away the sin of the world." Peter in a flash of divine insight answered the question of his Master, "Whom do ye say that I am?" With the words, "Thou art the Christ, the Son of the living God."

On a church calendar I once read these words, "Look what the world has come to!" says the pessimist. "Look what has come to the world!" says the Christian. Just so! And therein lies our hope. The tragedy is that men should neglect their one hope, or should miss him altogether. "O the hope of Israel, the savior thereof in time of trouble, why shouldst thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night?" Christmas stirs our hearts to new hope. The God of

hope has sent his son into the world to save us from cynicism and despair, by saving us from our sins.

If the rejection of ignorance, rebellion and neglect could turn into the glad acceptance of his lordship, if he could become our Savior in the day of trouble, life would be different. He would be as a stranger no longer, but Lord and Savior and Friend; as a wayfaring man no longer, but as an ever-welcome and abiding presence in our hearts and lives. In the words of the old hymn by Joseph Simpson Cook,

Gentle Mary laid her Child
Lowly in a manger
There He lay, the undefiled,
To the world a stranger.
Such a Babe in such a place,
Can He be the Savior?
Ask the saved of all the race
Who have found His favor.

Gentle Mary laid her Child
Lowly in a manger;
He is still the undefiled,
But no more a stranger.
Son of God of humble birth,
Beautiful the story;
Praise His name in all the earth
Hail! The King of Glory!

LOW HANGS THE CHRISTMAS STAR*

Low hangs the Christmas Star
Where Christ and Mary are
In Bethlehem.

Still is the winter night;
A thousand stars are bright,
Yet only one

Lusters the sleeping earth,
Praising the Saviour's birth
With silver tongue.

Led by its light sublime,
Seeking the place and time,
The Wise Men came

Bringing their gifts to Him,—
Soon would the Star be dim,
Its guidance gone.

Such was the ancient scene
Of faith and hope serene
In ages past.

Still on a Christmas Eve,
To all whose heart's believe,
Low hangs a Star.

Charles Hannibal Voss.

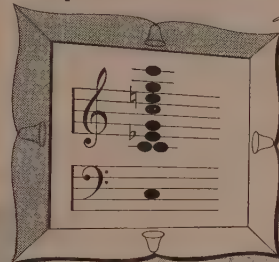
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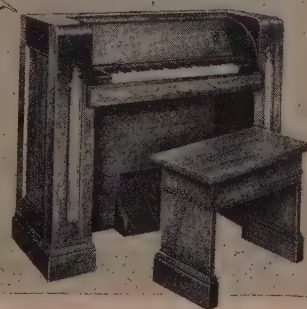
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SERMON STARTERS

A. A Wonderful Life

*I will praise thee; for I am fearfully and wonderfully made * * * and that my soul knoweth quite well.—Psalm 139:14.*

NOT all men are prepared to say such a thing. Not all women are prepared to say such a thing. Indeed, for many life seems anything but wonderful. It is drab and drear—grey, if not dark—with no signs of wonder or beauty in it. But there are others—multitudes of men and women with no particular good fortune and, indeed, with their full share of misfortune—who are prepared to say that, for them, life is wonderful.

How does it appear to you, my friend? Does your heart re-echo the words, "Life is a narrow vale between the cold and barren peaks of two eternities. We cry aloud and the only answer is the echo of our wailing cry"? Or does it affirm, with Beverly Nichols, that "every moment of this strange and lovely life, from the mirage of morn to the mink of dusk, is a miracle. Somewhere, always, a rose is lifting its petals to the dawn; somewhere, always, a blossom is fading in the dark. The incense that rises with the sun, and the fragrance that dies in dusk, are all gathered sooner or later into the solitary atmosphere that is God's. Faintly, elusively, that atmosphere lingers over all of us."

The truth is that we get far more from life than we give to it. We are mendicants and beggars at the dawn of every day and what our heart cherishes when twilight closes the gates of day has been a gift received and not a merit won. For whatever else we may pray, let us ask God for a deeper and more delicate sense of wonder. The increasing revelation of the wonder of life is the finest, as it is the final, achievement of the human mind and heart.

A. Life can be wonderful! It can be wonderful if we will but open our eyes to the mystery and meaning of nature. "Only life," said Joel Blau, "is true." Life in earth and sky and sea; in the green promises of childhood, the golden glows of harvest and the white death of winter—this can be wonderful. I see wonder in the rose that climbs a cottage wall, a bird that carols dawn, or a sunset that builds a cathedral window in the west. I stand

beneath midnight's dome of blue. I am awed by the star-strewn spaces and the illimitable depths of the universe. For the moment I feel lonely and utterly insignificant. Then I recall that I am a soul, a child of God, and I speak to the shining orbs and say: "I am greater than you. I can feel. I can suffer. I can laugh. I can pray. I can dream. I can love. And the God who created you is a God who can live in my heart."

B. Life can be wonderful! I listen down the aisles of the human ages and I hear the deathless story of the wonder of life. Above all curses and groans I hear the music of thanksgiving. I hear prophets and poets of the eternal, and quiet voices whispering secrets of things beyond the reach of time and change and death. And as, in imagination, my mind and heart go forth on every shore of all the isles and continents of thought, I say: "Life can be wonderful."

C. Life can be wonderful! I look into the eyes—the soul-windows—of a true friend, and I see something not of this world: something which only God can create, sustain and explain. I see love and loyalty and mystic fires that promise to burn beyond our human years. What I see is too wonderful to find utterance. Like Christina Rossetti I can only bow my head, lift my hand, and say in benediction:

O my heart's heart, and you who are to me
More than myself, God be with you,
May your joys be many and your sorrows few
Bless you in what you bear and what you do,
So much for you; but what for me, dear friend?
To love you without stint and all I can
Today, tomorrow, world without end.

By this knowledge of the heart, this tender vision of the soul, this deeper understanding of life's inwardness, I rise to exclaim: "Life can be wonderful!"

D. And then I look at the perfect one—the one whom I love so unutterably and yet serve so unworthily—even Christ, my Lord, and, remembering that he was flesh and blood like unto myself, I say: "Life can be wonderful!" I look at Jesus. I see him in a cradle. I see him, a child among children. I see him making doors and windows for little homes and easy yokes for toiling oxen. I see him at a wedding feast, turning water into

wine. I see him among his beloved friends, and I see him, like a bird ensnared, in the hands of bitter enemies. I see him on a cross, suspended between heaven and earth, praying for his enemies as well as for his friends. I see him dead and buried. And I see him in a third-day dawn, white, radiant and risen. And I see him now, a living presence at the altar of every church and a pilgrim presence on every human road. I see him opening the door of life's last mystery beyond which is another room in my Father's house, and I say: "Life can be wonderful."

B. Noble Revenge

I have delivered him that without cause is mine enemy.—Psalm 7:4.

That is the noblest revenge, and in those moments David had intimate knowledge of the spirit of his Lord.

1. Evil for good is devil-like. To receive a favor and return a blow! * * * To use a sacred sword in unholy warfare! All this is devil-like.

2. Evil for evil is beast-like. Yes, the dog bites back when it is bitten. If I "give him as good as he gave," I am living on the plane of the beast.

3. Good for good is man-like. When I send presents to one who loads me with benefits! This is a true and manly thing to do.

4. Good for evil is God-like. That lifts me into the heavenly places of Christ Jesus. Then do I unto others as my Savior has done unto me.—John Henry Jowett.

POETIC WINDOWS

The Cycle

After the day they bury me,
I will nourish the roots of a cedar tree,
And this that was I once more will pass
Into meadow flowers and meadow
grass;
This that hungered, this that sang,
Whose tears once fell and whose laugh-
ter rang;
This that was thrilled to its hour of
bliss,
Leaning anew to a lover's kiss;
That warred in a war that men forget,
And strove for a peace that comes not
yet;
But back again to the earth that gave,
Held, through the night, by a lonely
grave;
Only to nourish grass and tree—
This is the cycle that blind men see.
But, Whom they thought a buried clod,
Will have climbed the stars to talk
with God.

—William E. Brooks

Arab Love Song

The hunched camels of the night
Trouble the bright
And silver waters of the moon.
The Maiden of the Moon will soon
Through heaven stray and sing, star
gathering.
Now while the dark about our love is
strewn,

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Light of my dark, blood of my heart,
O come!
And night will catch her breath and
be dumb,
And then—what needst with thy
tribe's black tents
Who hast the red pavilion of my heart?
—Francis Thompson

Reverie

Then life is—to wake, not sleep,
Rise and not rest, but press
From earth's level where blindly creep
Things perfected, more or less,
To the heaven's height, far and steep,

Where, amid what strifes and storms
May await the adventurous quest,
Power is love—transports, transforms
Who aspired from worst to best,
Sought the soul's word, spurned the
worms.

I have faith such end shall be:

From the first, Power was, I knew.
Life was made clear to me
That, strive but for closer view,
Love were as plain to see.

—Robert Browning

A Bride

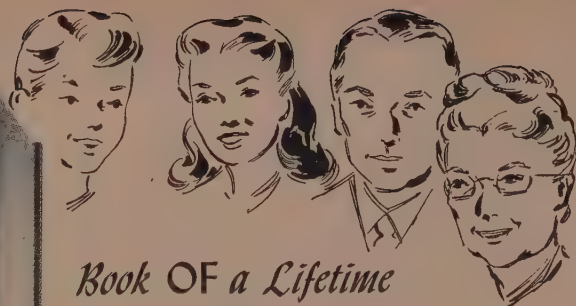
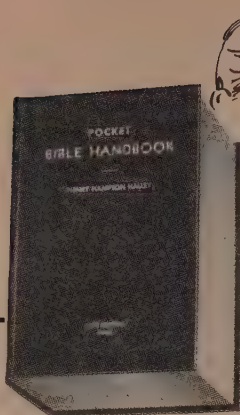
Her feet beneath her petticoat
Like little mice, stole in and out,
As if they fear'd the light;
But O! she dances such a way,
No sun upon an Easter-day
Is half so fine a sight.

—Sir John Suckling (1646)

Night

Night with her train of stars
And her great gift of sleep.

She walks in beauty like the night
Of cloudless climes and starry skies.



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Things wonderful and terrible he had seen
In tortured lands, and now he craved to show
This well-fed audience, quiet and serene,
The soul-disturbing things that we should know:
Those bent old women huddled by the shrine
Of a lonely chimney where their ruins lie;
Children gaunt-eyed, who might be yours or mine,
Strangers to laughter, and too weak to cry.

His overtired voice, with stumbling speech
Straining each nerve to make us understand,
Seemed a spent swimmer struggling to reach
Through surf and undertow, the longed-for land.
Yet words we needed not to make us wise—
We read his message in his suffering eyes.

—Belle Chapman Morrill.

Faults

They came to tell your faults to me,
They named them over one by one;
I laughed aloud when they were done,
I knew them all so well before,—
Oh, they were blind, too blind to see
Your faults had made me love you more.

—Sara Teasdale

Life in the Heights

Who has set foot on heights and touched a star
With silver finger tips shall know
No more the valley's calm.
Nor go where strange winds singing blow
Unhearing music.
Heights nor depths may bar
His striving wing whose hand
Has touched a star!
Who has set foot on heights
Shall not again know loneliness.
A hidden spring unlocks to his remembering
Thoughts that kindle common things
into breathless beauty.
Fainting hearts of men
See in his burning eyes
God, born again!

God Hears Prayer

If radio's slim fingers can pluck a melody
From night—and toss it over a continent or sea;
If the petaled white notes of a violin
Are blown across the mountains or the city's din;
If songs, like crimson roses, are culled from thin blue air—
Why should mortals wonder if God hears prayer?

—Ethel R. Fuller

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Of the two great reformers, Erasmus and Luther, Erasmus was by far the abler and more self-possessed, and yet, because he lacked those qualities

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Television Comes to the Church

by Paul Nagy, Jr.*

THE January, 1948 issue of the *VEF Newsletter* of the International Council of Religious Education carried this interesting paragraph:

Chicago churches of the Catholic faith have been urged to install receiving sets so that the youth may see televised sport events and shows in other than taverns or undesirable places. Sets are now well within the financial reach of a local church or groups of churches in metropolitan centers where television stations are located.

This was the thing which set us at Grace church to thinking. Every tavern along the street had a sign inviting folks to drop in to be entertained by television. How could the church offset this influence than to invest in a receiver, itself.

At first it was only a dream, but through the kindness of a local music

*Minister, Grace Reformed Church, Baltimore, Maryland.

store the dream came true. We installed a receiving set with a fifty-two inch screen. This vision was enlarged by the addition of a magnifying lens.

Now that we had it, how could it be best used? To start with, we invited folks in to see the televising of the Louis-Walcott fight. One hundred and fifty accepted the invitation and shared the cokes, the strongest drink offered. At that time the set was officially received. But that was just a start.

Now we have set up a program with the receiver so that dates are known in advance. Hosts and hostesses are appointed for each of these nights. The only refreshments will be bar-candy and cokes served from machines. The money raising angle, too often prevalent, has been entirely eliminated. We are confident that this newest addition to our equipment to visual aids will prove of tremendous value.

of energy and action which Luther possessed, he failed to become a leader of men. When you have found your governing ideal, act! On one occasion Jesus parenthetically laid down an important principle of happiness. Happiness, he declared, comes from doing. "If ye know these things, happy are ye if ye do them." One may have a great experience and yet stand at an unopened gate on the road to destiny. That gate is opened only by doing.

No human conduct can be really noble save as it is the fruit of these two factors, vision and action. That was what Ezekiel saw in the clouds. There was a fiery glow in the sky; then on the colored field four living creatures shone like burnished brass. They were only partly human, and the feature that struck the seer was that these winged cherubim had the hands of a man under their wings—a chaste figure of lofty aspiration combined with practical service. There are seers who, like Dante, behold wonderful visions, who mount up with wings as eagles, but they have no hands. And there are secularists who seem to be all hands and no wings. In the age-old dispute between the Marthas and the Marys, the Marthas have reproached the Marys with being all wings, while the Marys have retaliated with the charge that the Marthas are all hands. If Christ adjudged Mary's the better part, that is not to say that he approved the merely contemplative life. His own hands were the noblest the world has seen—hands laid on the

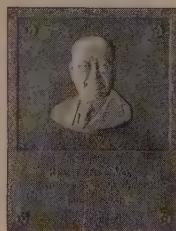
heads of little children; hands that touched the eyes of the blind; that shrank not from the leprous skin; hands that washed the feet of the disciples, and in the end were nailed to a cross. Those wonderful hands were carried beneath no less wonderful wings. The people with all hands and no wings may be useful and efficient; but it needs the wings of a sublime faith to lift their activity above mere occupation.—F. E. England in *Can Human Nature Be Improved?*; Ruch and Cowan, London.

Perfect Love

He fell into unconsciousness and in his sleep he died. He had no pain and I was with him, his hand in mine. We had forty-three years of work and love and we had been married eight weeks and three days. For all this I thank God. * * * During the last few years our love deepened and strengthened. Hudson used to say to me sometimes in the early years, "Can we go on loving like this always?" And I said, "We shall love better." This was never more true than when we passed middle age and grew old. There came an added intensity to our love which increased even during the last months and weeks. (He was eighty-five when he died.) * * * He had been used to say, half jestingly—"When I hear your footsteps coming up the steps" (to his garden-room) "without my heart missing a beat I shall know I am really dead." He never did. I was dearer to him when he died at eighty-



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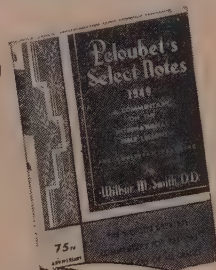
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five than ever before. So was he to me.—Maude Royden in *The Threefold Chord*.

Reunion After Death

I think it is only fair that I should offer from my own work—a thing which every minister could do—the evidence for reunion after death which so often impresses those of us who sit at the bedside of the dying. Again and again the weary invalid, who may have lain unconscious for days and in great human weakness for months, has raised himself from his bed, stretched out his arms and, with a light on his face never seen at any other time, has called the name of one dear to him, who perhaps had been dead for many years. If this is a trick of the brain it is a cruel one. For myself it would require more credulity to believe that this was a trick of the brain than to believe that, in the hour of passing, the hands of those they love who have gone before are stretched out to the dying, to welcome them into the eternal land.

And, indeed, is this not just what we should expect? If before birth we had the faculty to anticipate at all and to wonder at what was going to happen, we should be as frightened of birth as some people are of death; afraid of the cold, strange world into which we were going to pass from the darkness and comfort of the womb. Yet there are hands stretched out to welcome us, eyes that gaze lovingly into our own and a voice that soothes our baby fears; for God the loving Father has ordained it thus.

So it will be at death. Loving hands will welcome us and loving eyes will look into our own in remembrance; and, what is more, we shall be as strangers returning. It is birth into this world that is exile. It is the eternal world that is our home country. We shall not go to it as foreigners who have to learn a new language, but as men and women who are returning home.

Then just as the Highlander, back in his beloved Scotland from business life in London, drops into the Gaelic within a day of reaching the ingle nook in the cottage deep in the Scottish glen, so I believe that to enter the eternal world is to pass through an experience of incredible beauty and happiness—Leslie Weatherhead in *The Pulpit*.

Good Humor

There should be feasting as well as jousting in the tournament of life. We should feel free to crack a joke, now and then, in the intervals of breaking a lance. The pilgrims to Canterbury

went to pray at a shrine before the bones of a martyred saint; but en route they picnicked and told stories. It is good for the soul to carve a gargoye or two, to crush cochineal for the crimson heart of a rose window, to try an occasional grace note on the Cathedral organ. Sir Thomas More * * * once told the Bishops of Durham, Clarke, Bath and Exeter, who wished to reward him for his controversies against heretics and in behalf of the faith, that he set much by his pleasure, and little by his profit—by which statement he intended mainly a humorous deprecation of their generous offer. He also kept a monkey, and Eric Gill sculpted that simian pet for the More group in Westminster Cathedral where it stayed, admired by all, until the early months of 1947 when some preeminent official ordered it forthwith chipped away on the self-evident grounds it must have been intended to suggest Darwinism. Whoever he was he must have been a complete pragmatist with no room in his spiritual economy for Brother Monkey.—Charles A. Brady in *A Catholic Reader*.

BOOKISH BREVITIES

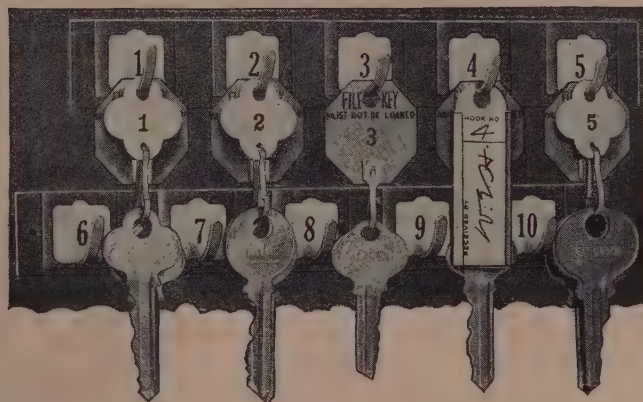
Alexander the Great went forth to conquer the world. Marco Polo went forth to see the world. Count Herman von Keyserling went forth to study and understand the world. These all went forth of their own choice and free will. Paul Geren, on the contrary, has gone forth, also of his own free will, to serve the world. And he has served, and continues to serve it well. He served it well while he was teaching at Judson College, Rangoon. He served it well, surprisingly and sacrificially well, as an ambulance driver in Burma. Today he is serving it well on a mission in behalf of our State Department in India. But, all the while, Paul Geren has been on his own personal quest: a quest for a living faith and a philosophy of life. Multitudes remember how, during the war years, Geren discovered and reported the meaning of the brotherhood of suffering in that remarkable book, *Burma Diary*. Now, with wider experience and a longer time for reflection, he gives us a new and, in some ways, an even greater book than *Burma Diary*. It is entitled *The Pilgrimage of Peter Strong*. It is the spiritual Odyssey of a young American—thoughtful, sacrificial and sensitive—wandering over the broken and bleeding world of war in quest of enduring values and of "the church invisible" wherein beauty and truth are wedded by the brotherhood of man. It is a faithful and fas-

cinating story in which the most earth-bound realism is redeemed and lifted by starry ideals while pictures of love and loyalty appear in page after page. With a bit of ingenuity the preacher could present a pulpit review with marvelous effectiveness (Harpers, \$2.50) * * * *The Best of John Henry Jowett*, edited by Gerald Kennedy, is the first of a series "of compilations of the enduring works of the great pulpit masters of the past"—the compilations to be made by some living masters of the pulpit including Dr. Kennedy, Edgar Dewitt Jones, Gaius Glenn Atkins and Joseph Fort Newton. In this book Dr. Kennedy, following a penetrating introduction in which he deals with the genius of Jowett, presents what he considers to be the very best of Jowett's sermonic and devotional writings. He has done a fine job and Jowett lovers will be praising him for doing it. It would be fine if a goodly number of the really great pulpit masters of the recent past—George H. Morrison, Newell Dwight Hillis and Alastair MacClean, to name no more—were to have their published works culled and edited in similar fashion (Harpers, \$2). * * * A new novel which I enthusiastically recommend is *Crosswinds* by Martha Cheavens. *Crosswinds* represents the conflict that sent James Bronson into the desert along the Texas-Mexican border some twenty years ago. The conflict was in the mind of Bronson and it was, of course, but the reflection of the world outside that mind—the conflict between "the haling sweetness of God's breath coming from one direction" and "the sick, evil wind of a lost world" coming from the other. It is a fine story, refreshing and healthy (Houghton Mifflin Co., \$2.75). * * * *Masterpieces of Religious Verse*, edited by James Dalton Morrison, is a prodigious and amazing book with no equal in our language. In one large and handsome volume and under seven general headings, Dr. Morrison has brought together more than two thousand poems by some nine hundred poets. The poems deal with more than twelve hundred topics and the book is completely indexed. This is a superb contribution to both religion and literature. For reference, study, quotation and sheer enjoyment it will be treasured for the lifetime of any minister, teacher or lover of letters (Harpers, \$5.) * * * "Hudson Shaw and I met for the first time in Oxford in 1901. We loved each other at sight." Thus begins the first chapter of a book which some day may be called *The Confessions of Saint Maude*. I am referring to *The Threefold Chord*, by the greatest of living women preach-

(Turn to page 53)

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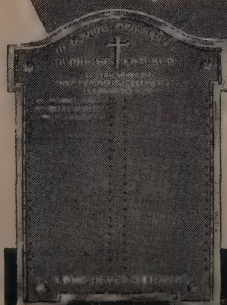


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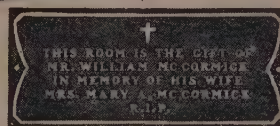
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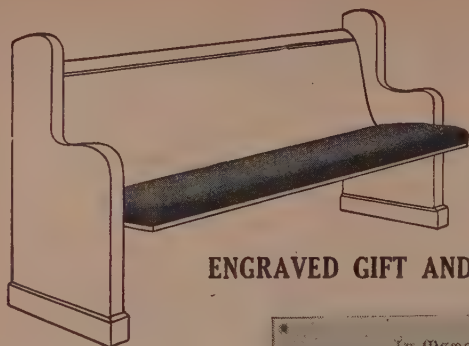


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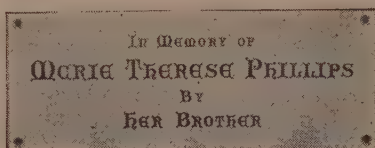


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Mortal.

Stood six feet, two, in his stocking feet.
That was a heritage of his football days.
He played college half-back; girls
screamed

When his graceful body carried the
pigskin.

His mother first directed him to the
ministry.

But personal ambition took on from
there.

The bishopric was a natural.
He offended no one; pleased many.
He so interpreted the gospel that a
tradesman

Could pray on Sunday and then,
Short-change on Monday, without vio-
lating

His conscience.

Raised glasses at nightclubs were rec-
onciled with

Holy Communion.

Under his suave pastoring opulent
front men

Found welcome in the house of God.

Never careless in personal appearance
was Bishop Mortal.

Years had added to his waistline and
his aging cassock

Clung too snugly.

But his nails were manicured; his hands
were clean;

There was but little grey in his shock
of hair.

His eyes were bright and his step
elastic.

"A natural for the throne of a bishop,"
said the men.

"He was made for heaven," sighed
their wives.

But he was mortal.

One can't eat roast pork, potatoes,
beans, lettuce,

Cheese, pie, cake, beer, pretzels, ice
cream,

Without some bad effects.

The Bishop did it once too often.

He settled into eternal rest.

Our loss became heaven's gain.

They gave him a triumphant funeral.

*Bishop Mortal is an entirely fictitious char-
acter and is not based on a real person either
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Learn to Read in Two Weeks

Frank C. Laubach Demonstrates His Phonetic Method

MORE than 250,000,000 illiterates throughout the world have learned to read by using the phonetic method, Frank C. Laubach, pioneer literary expert and noted missionary educator reported at a press conference at the headquarters of the Foreign Missions Conference of North America, 156 Fifth Avenue, New York City.

Dr. Laubach arrived in New York city having completed a nine months tour of eleven African countries, where, under the auspices of missionaries, government officials, and business concerns, he has established literary classes in sixty-three different African languages and dialects. During his twenty years as a missionary educator, he has taught people to read in 156 different languages.

Dr. Laubach told newsmen that the basic principle of his system is the association of pictures, words, and syllables. His method, which is similar in many respects to ancient Egyptian

hieroglyphics and Chinese characters, utilizes charts and graphs which depict objects or ideas through pictures of familiar objects.

At the press conference, Dr. Laubach demonstrated his method by drilling newsmen in the first lesson of the Amharic language. Within a few minutes, each of his temporary pupils could identify five basic word sounds in this ancient coptic language used in Ethiopia.

The average illiterate, according to the missionary educator, can learn to read his native tongue in about two weeks. At the end of the first learning period, the illiterate is given a diploma in recognition of his progress, and introduced to a primer or reader which contains a 1,600-word "recognition vocabulary" utilizing Dr. Edward L. Thorndike's and a Harvard basic word list. Employing the most-used words in the language, this vocabulary accounts for 95 percent of all the

(Turn to page 47)

The altar guild assisted in laying out the body.
The rotund cadaver was scrubbed until it shone.
They placed next to his skin the finest linens.
Then a street suit.
It was hard to get his arms into the cassock so
They ripped it down the back.
Loving hands added the alb, the stole, the girdle;
Gloves were placed upon his hands and sandals on his feet.
The Bishop's staff was laid by his side.
Even Solomon was not arrayed as Bishop Mortal.

From near and far the great gathered for the solemnities.
The mighty Cathedral Organ poured out its strains of eternity.
Chesty voices intoned the historic litanies.
Unashamed, men and women wiped the tears from their eyes.
"We weep," they said, "but heaven will rejoice."

He was placed in a heavy bronze casket
And buried in the earth.
His soul was commended to God.

Eternity always dawns brightly for the redeemed.
The bishop found himself in the celestial throng
Pushing on to the pearly gates.
Never had he felt so much alone;
Then he saw that he wore no vestments,
Carried no staff,
But was clothed only with the spiritual aura
As were the others.

It was an interesting feeling, this anonymity.
You can't tell a bishop without the cloth.
There was no one to tell him he preached marvelous sermons;
No one came seeking a happier parish;
No one sought his advice on the celestial highways.
No one kneeled before him.
In fact, nobody seemed to know he was around.

The Saints gathered round the approaching pilgrims.
"I understand," said one, "that Bishop Mortal comes today."
"Which do you think is he?" asked his friend.
"They all look alike to me."

"I think that I would pick that big fellow,"
Said the first.
"Don't you notice how his aural blouse Binds across the middle."

The listening bishop flamed into resentment.
Then he looked down and grinned. The Saints of heaven certainly could cut through
The adornments of physical life.
Besides he was walking into the City of God,
Not as a bishop but as a man, redeemed.
A new lightness moved his spirit.

"Yes," said the first speaker, "I am sure now that
I am right. I noticed somewhat of a halo,
Forming about his head."

Bishop Mortal had, truly, arrived.

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It Can Be Done

The Choir Finds Novel Ways to Raise Funds

by Margaret Ratcliffe

FOR THE first time, this Sunday morning, the members of the Senior Choir will enjoy the big thrill of sitting in their new white colonial pews which they purchased for \$585, money which they raised this year by the following events.

In the first place they sponsored a cake walk, which, at the outset, aroused many people's curiosity as to whether it was a dance or not. The admittance cardboard tickets, cake shaped, represented chocolate layer cakes with white frosting. Twenty-five cents, the price of a ticket, entitled each person to refreshments and entertainment. To the one holding the lucky number a door prize, a basket of fruit, was given.

The cake walk, which resembled musical chairs, produced much laughter and excitement. After parting with five cents one walked around in a circle while keeping time to the music. A small white flag was passed from one person to another over the right shoulder. Resting on a center table, whetting our appetites, was one of the delicious homemade cakes. When the music abruptly stopped, the fortunate person holding the flag won the coveted prize and thus took the cake. This was repeated so long as the cakes lasted.

A variety program of musical numbers followed by refreshments of sandwiches and coffee ended the evening's fun. The choir cleared over \$70.

The second project was the famous Saturday night Boston Baked Bean Supper. Because the price of the meal was only 65 cents, the tickets were sold immediately. A sing-song and a musical program followed the supper. An auction of various things, such as potted plants, hand knitted mittens and socks, canned goods, homemade pies, baked beans, second-hand books, aprons, jewelry, and soap delighted everyone. The humorous auctioneer and the gay atmosphere provided by the brightly decorated dining room and candle-light supper tables with attractive colored table covers and favors were valuable aids to our interesting evening. Not only did the choir clear \$150 but everyone, having had a delightful evening, was looking forward to the next choir event.

The third function, a song recital, was held in the Town Hall, with a talented guest soloist as the main attraction. In addition to the soloist's

group of numbers the Senior Choir, dressed in formals, beautifully rendered "Break Forth, O Beauteous Light" by Bach and "Cherubim Song, Number 7" by Bortniansky.

The tickets sold for \$1.00 for reserved and 85 cents for rush seats. Those who wished to be patrons paid an additional 25 cents, had their names printed on the back of the programs, and were guests at the reception following, where they had the privilege of meeting the guest soloist. The reception, with its artistically decorated tables, was the responsibility of the music committee assisted by two church members who solicited from the friends of the choir the sandwiches and drop cakes beforehand.

After paying for the use of the hall, \$50 for the soloist, for the flowers for the soloist and decorations, and the amusement tax, the choir cleared \$126. Not only did the audience enjoy the good music, but the choir members themselves were thrilled to participate—more than one member, having hair curled and what looked like a facial, surprised everyone with her attractive appearance.

Although the choir cooperated with two other church clubs in a record hop, a dance with music supplied by records, its next and concluding important undertaking was a humorous play, entitled "Hot Water" by Henry Hill Wilkinson. Ho! Ho! how we laughed as we watched the choir members cleverly playing their parts.

Introducing the play was a group of numbers entitled "Junior Choir Frolics" which included:

- I. Ballet Number
- II. Too Fat Polka—song by three boys from the Junior Choir with a large comical balloon doll.
- III. Dickey-Bird Song by Junior Choir Ensemble.
- IV. Song and Patter by two Junior Choir girls.
- V. Special Attraction—For this three Junior Choir girls sat behind a table on which rested three huge hat boxes. Three men were invited to come to the stage from the audience. From the contents of one of the boxes each man was asked to use his ingenuity in constructing a modern chapeau and, when finished to place the so-called hat on one of the girls' heads. You never saw such hats in your life concocted from bowls, sieves, colored crepe paper, egg-beaters, flowers, veiling. . . Shrieks of laughter rose intermittently from the audience. The winner was judged by

the intensity of the applause his hat received.

The price of admittance was 75 cents, a small price to pay for an hilarious evening of wholesome fun. Indeed several people asked if the evening's program could be repeated, as it was such a wonderful success.

Enthusied by the results of its money making schemes, the choir plans to continue similar programs to raise money with which to purchase Junior Choir pews.

Learn to Read in Two Weeks

(From page 45)

words the pupil will encounter in his native tongue.

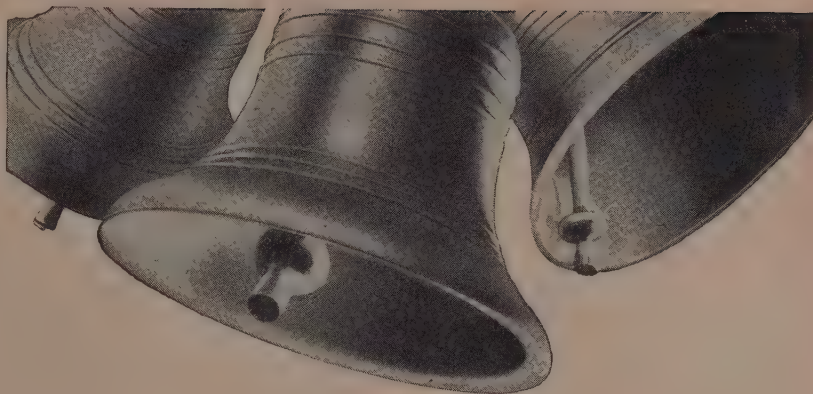
Once the pupil is familiar with Dr. Laubach's teaching method, he is admonished by his teacher to instruct someone else. This "chain-letter" method of instruction, Dr. Laubach said, has greatly accelerated the literacy rate among world populations.

In Africa all adult education is being carried on through the use of the phonetic method, Dr. Laubach said, much of it based on his books, charts, and graphs.

While on his latest African tour, Dr. Laubach was asked by the Firestone Company to establish a literacy program on their large rubber plantation in Liberia for 30,000 native employees. Emperor Haile Selassie of Ethiopia invited him to set up a similar program for his subjects, as did King Farouk of Egypt. In Mexico last year, the government taught over a million people to read by adaption of the Laubach method.

In discussing the future of his literacy work, Dr. Laubach said that the greatest need for the rapidly growing literate population in Africa, and other foreign countries was a "fresh, interesting, and popularly written literature." The literature now available, he added, is "pretty dull, stilted, and academic, and fails to hold the new student's interest."

Dr. Laubach plans to spend the remainder of this year in the United States, where he will visit churches, schools, and colleges. Next year he has been invited by the Siam government to spend two and one-half months establishing a literacy program. He will also visit Korea, Australia, and New Guinea in behalf of literacy work.



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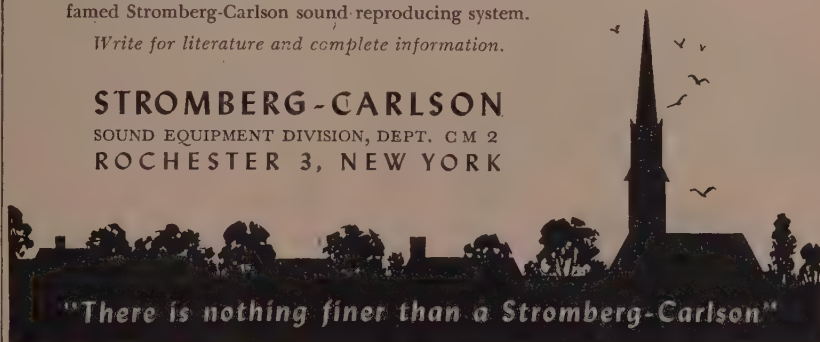
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Prospecting for Prospects

The Important Start in Your Plan of Personal Evangelism

by Robert R. Yelderman*

THE successful gold-miner did not spend much time saying to himself, "That's gold in them thar mountains." Inasmuch as possible he tried to make sure in advance where the gold was, rather than spending weeks and months of hard labor digging where no one would ever discover the desired treasure. Having the "know where" had a lot to do with the gold miner's success.

Every successful pastor who builds up his local congregation numerically, has "the know-where" to find the persons he wishes to enlist as members of his church. During recent years I have talked with many scores of pastors of various denominations who have built up their churches in a phenomenal manner and without one solitary exception, I found they all had "the know-where" to find the persons they wished to reach. Another term for it is "a prospect list." In each of the following cases the pastor had a most valuable prospect list which served him as a guide to the spiritual gold he wished to bring into his church.

First Christian Church, Lawton, Oklahoma, had forty-four additions in one day. Not by chance or the preaching of any so-called great sermons, but by working a definite prospect list.

First Christian Church, Denton, Texas, had eighty-seven additions in one day during my ministry there. These came not by chance but by definitely working a prospect list.

First Methodist Church, Odessa, Texas, two years ago had ninety-six new members added in one day. And again it was not by accident or chance, or the preaching of great sermons, but the pastor, C. E. Jameson, together with his local co-workers, worked on a definite prospect list of persons they wished to reach.

The three Christian churches in El Paso, Texas, had a total of 354 new members added in one Lord's Day. And those 354 new members came not as the result of some modern Simon Peter's Pentecostal sermon, but as a result of having definite prospect lists and those persons who did the personal calling, knew in advance much about the individuals they were to call upon. The prospect lists were worked

up carefully in advance of the "visitation campaign."

The Disciples of Christ, the Methodists, and the Baptists, especially the Southern Baptists, have made valuable use of the prospect lists during the past few years. During the past Easter season the Disciples of Christ had more new members added to several thousand churches than in any previous Easter period of all their history. The question one naturally asks is "How do you explain it?" The true answer comes back to the prospect list of names of people who would be most likely to confess the name of Christ and become Christians or to transfer their membership. A question that wells up in the mind of every soul-loving pastor is "How do you work up a prospect list? That is a good question and is worthy of a good answer.

How to Build Up a Prospect List

The following methods if used by a pastor will build up his list of prospects for church membership—both by confession and baptism and also by transfer of membership.

1. Have the church school teachers from the junior department on up through the adult department make out a list of pupils who attend their classes but are not members of the church. Have them list those who have never made the confession of faith, and a list of those who have been members of the church elsewhere but have not yet placed their membership in the local church.

In addition, have the cradle roll, beginners and primary superintendents and teachers make a list of children whose parents are not members of the church. Stress upon your teachers in making out these lists, that they give the names, addresses, and all helpful data regarding each parent.

2. Make use of the visitors' cards at the morning worship service. At a given place in the morning worship service (we prefer immediately after the Scripture reading) ask all visitors in the worship service to hold up their hands. (Do not have them stand as some will have inward objections in being thus spot-lighted). Then with previous arrangements with your church ushers have them give each visitor a visitor's card. From these visitors' cards any pastor in a few

*Minister, North Side Christian Church, Omaha, Nebraska.

months time will have a valuable list of prospective members.

3. Another method is that of asking your members to make out a list of friends, giving names and correct addresses, who may be definitely interested in that congregation. It will surprise any pastor how many good prospects he can thus get from his own members.

The Follow Through

It is most important that the pastor, once having secured his prospect list follow through. Otherwise, just having the list of names will do no good.

The following methods have been tried and not found wanting. They invariably bring definite results.

1. A personal call by the pastor. Get acquainted with the person on your list. It is very wise not to press for a definite commitment in your first call. Be friendly. Strive to present yourself as well as your church at its best. Keep mental tabulations of what you learn on that first visit. Later, in your study or church office, write what you learned about that particular person on the back of the card and keep for future reference. Don't let that be your last call. Make other calls and you will be pleased at having many of those prospects come forward and unite with the church.

2. Organize an Andrews' Club or Personal Evangelism Band. Teach them in group meetings how to make personal calls on prospective members. One of the fastest growing congregations in the United States is that of the First Christian Church, Miami, Oklahoma. The pastor, Russell Martin, has taught his men how to call on prospective members. One night this past winter he had 268 men go calling. No wonder the next Sunday they had ninety-six people unite with that congregation. Mr. Martin has had over 800 members added in about two and one-half years time. He uses his men one night a week regularly. They go out in teams of twos. He has taught them well and as a result, the Miami Christian Church has made a phenomenal growth.

3. Use the mail and use it often. Mail these prospective members letters and cards inviting them to the services of your church. On special decision days, mail your entire prospect list invitations. You will be more than pleased with the number that will unite with the church.

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Massasoit: An American Christian

Statues Provide Contrasts Between Christian and Pagan

by Ralph M. Harper*

CYRUS DAL-
LIN, an Amer-
ican sculptor,
made two bronze
statues portraying
American interpreta-
tions of religion. The
Appeal to the Great
Spirit is in front of
the Museum of Fine
Arts in the city of
Boston. The bronze
figure of Massasoit
overlooks the rock on
which the Pilgrims
landed at Plymouth,
Massachusetts.

The Appeal to the Great Spirit is a magnificent work of art. An Indian, dressed in his war bonnet and in full regalia, is seated on a horse standing at rest. The reins of the rider are hanging loose. With outstretched arms and with palms and face turned up to heaven, the Indian reverently appeals to the Great Spirit. Possibly he is praying for help on the eve of a battle. Certainly he is on the threshold of some new experience. In any case, this noble work in bronze portrays a man confessing his own helplessness and acknowledging a power external to himself.

In contrast to the Indian on the horse, there is the bronze statue of Massasoit. Instead of being seated on a dumb brute, Massasoit stands on his own feet. The great chief at Plymouth is more simply dressed than the Indian on the horse in Boston. Around his neck Massasoit wears a simple necklace and on his head a single feather standing upright. His scanty dress is a breech clout or cloth girdled about his loins. The muscles in his legs, thighs, arms, shoulders and chest are perfectly formed yet in repose, as the man stands with his weight slightly

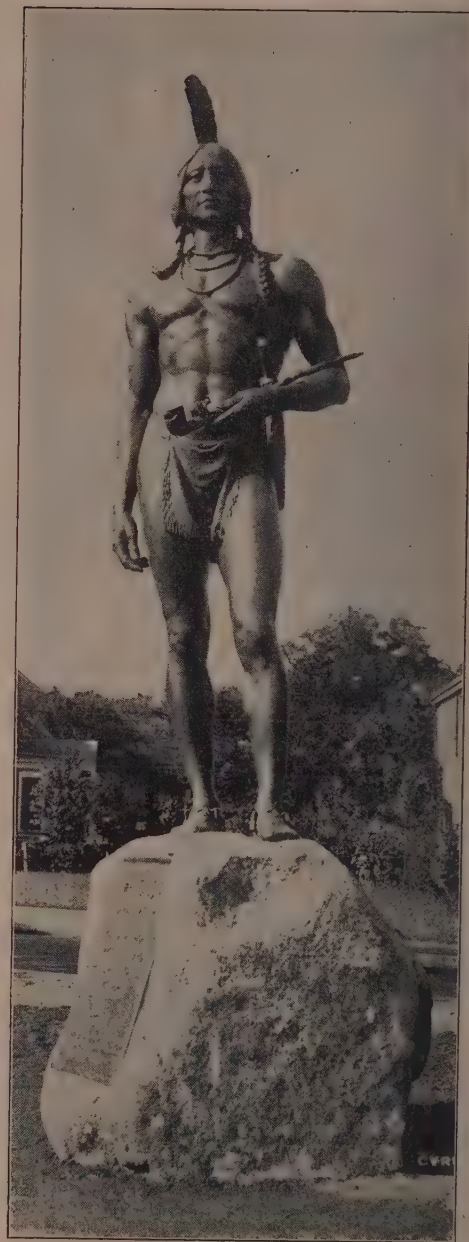


Appeal to the Great Spirit

on his right foot. His right arm hangs easily down by his side, while his left firmly holds the pipe of peace. Massasoit's face as well as his body suggests a man equal to any emergency. Physically able to cope with any situation, he in his expression suggests an intellectual generosity toward new ideas and a serious welcome toward strange men and methods.

A vote of adults and children alike would undoubtedly decide that the Indian appealing to the Great Spirit is a more religious man than Massasoit. But majorities are not always right. In this case the jury may be packed with pagans!

May I venture an opinion that the Indian with a pipe is more of a Chris-



Massasoit

tian than the Indian with a prayer. And furthermore, since it portrays a profounder idea of religion, the Christian rather than the pagan, the statue of Massasoit is a greater American work of art than the Appeal to the Great Spirit.

The Indian on the horse is like a man who, when facing some disaster, does not hesitate to scrape a quick acquaintance with Deity. He fervently prays! But when the danger has passed he feels no further need for keeping on intimate speaking terms with his benefactor. If by spirit is meant that which is self-sufficient, the source of its own authority, nothing necessarily spiritual is seen in the man sitting on a horse.

*Rector, Saint John's Episcopal Church, Winthrop, Massachusetts.

Massasoit on the other hand, is profoundly spiritual. He is not a man who depends on anything external to himself. He does not lamely lean on something else. He stands on his own feet, and makes a treaty of peace with the Pilgrims which he honorably keeps for half a century. His moral integrity stands out in its grandeur even after three centuries of time. Massasoit's character is as unchanging as the multiplication table. Mathematics is not a matter of personal opinion or personal persuasion. Its laws do not depend on luck or chance but are inherent in its own structure.

Massasoit is therefore an American Christian; the Indian on the horse is an American pagan. To the pagan mind, all reality is objective. It has nothing in itself. It must go beyond itself and seize that which is appealing. To the Christian mind, religion is a life conscious of itself as ultimate, absolute life. The Christian knows himself as a child of God. He finds a welcomed place in the Father's home.

The Christian process is the reverse of the pagan process. The pagan would save the individual by losing him in the absolute. The Christian process would save the individual by finding the absolute in the individual. The pagan exhibits an absolute God; the Christian, a perfect individual.

Jesus did not come that we might sit on a horse, assuming ourselves to be nothing. He said, "I came that ye might have life and have it abundantly." Christ did not by his word or example teach us to tomahawk our brethren with the sneaking criticism of our tongue or with the dishonest work of our hand. He said, "Be ye perfect even as your Father in heaven is perfect." He did not tell domineering men or gossiping women to hew their enemies hip and thigh. To Christ, love of an enemy is as vital a part of religion as the love of God. The man, therefore, who says he loves God and hates his brother is a liar. The Lord of all good life left no vague impression about the vital relation between the son and the Father. He is not responsible for an American notion that man has the broadcasting studio and God the receiving set; and that man by tickling the fancy of the Most High can succeed in getting God to listen-in on our antics and magically change that law in nature's structure, "Whatsoever a man soweth, that shall he also reap." Jesus prayed that "ye may become even as I am." And he added, "Greater works than these shall ye do, because I go unto the Father." His whole teaching centered on the perfect individual, living as a real son of "my Father and your Father, my

God and your God."

From the 1927 Lenten pastoral of his holiness, Pope Pius XI, back to a masterful Christian leader, Saint Augustine, the church has conceived itself for the perfection of the individual. Through the centuries Augustine's voice is heard. He tried the pagan way. His first thirty-three years were a tragic failure, as he sought for a God external to his own being. Finally his heart was filled with an overwhelming joy as he found himself in harmonious relation with the Father. Hear his plaintively joyous cry after he discovered the holy presence within—"Too late loved I thee, O thou beauty of ancient days, yet ever new! Too late loved I thee. Behold thou wert within,—and I abroad, and there I searched for thee."

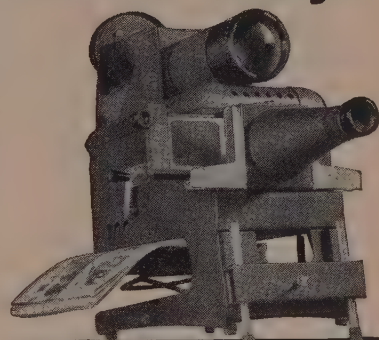
Since the emphasis of the great leaders of the church coincide with the clear teaching of Jesus, that being a Christian means not the destruction but the perfection of the individual, this conclusion inevitably follows—the whole man in order that he may be perfect must constantly grow conscious that though he has not yet attained, he will attain.

1. This means that the body must be revered. Since flesh helps soul as much as soul helps flesh, Christian men and women acknowledge as a duty their appreciation of the flesh. Included in this duty are hours for refreshing sleep, daily walks out in God's open air, daily recreation to relieve the tension of taut nerves. That man is a pagan who burns the candle of his body at both ends and so fails to take any physical exercise—even though he may be working to beat the devil. He cannot with impunity or with inertia flaunt the rights of the body by driving a car or dancing all night or engage excessively in any form of amusement and expect to do constructive work on the days following. He cannot flaunt the demand of the body for refreshing rest by theatre parties or even wedding parties late Saturday night and expect some Gabriel's trumpet to arouse his soul to high spiritual activity in church on Sunday morning. "Take time"—with the body as well as with the soul—"to be holy."

2. In addition to a nurture of the body, man's intellectual faculties must not be overlooked. There is no place in the structure of his life for a Christian to say that he is entirely conservatively-minded. The Christian must ever be on the alert; he must ever expand, develop. He must continually deal with ultimate realities.

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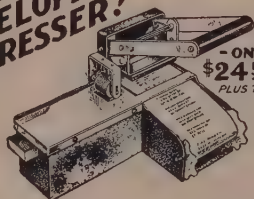
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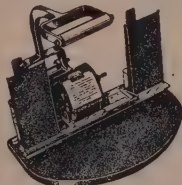
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Wild Animals Must Have Water

A Sermon for Children

by G. B. F. Hallock*

HAVE you boys and girls ever realized it, that all the wild animals must have water? Have you ever wondered how they get it in long spells of very dry weather, such as many regions of our country experienced during the past summer? This question leads me to tell you a story.

During the past summer one of my daughters was working in a Y.W.C.A. summer camp. Near the camp there is a long and wild ravine. In the gully there is a running brook and a small waterfall near the upper end. One hot afternoon, for rest and recreation, she strolled through the shady trees of the gully and sat on a stone near the place of the waterfall. Owing to the very dry weather there was only a little water at the base of the falls at the time.

Sitting there quietly, suddenly she looked up to see, not forty feet away, a very beautiful and bushy red fox, with two half-grown baby foxes at her side. The mother fox stood perfectly still, her eyes fixed upon the young woman intruder. In a short time the two young foxes stepped to the small pool at the base of the fall and drank. This done, the mother fox uttered a low hissing sound and quick as flash

the young foxes dashed off into the woods. Still steadily eyeing the visitor the mother fox took a drink herself and then more slowly followed the way the children went.

But the visitor on the stone did not change her position, and in a few minutes the inquisitive fox appeared peering over the top of the cliff above the falls. She evidently wanted to see if the visitor was still there. Maybe too she had other children that needed a drink. Maybe she wanted another drink herself.

Now, how many things there are for us to think about in connection with such an occurrence as this! One is a thought of kindness to animals and of how they are able to satisfy their thirst in a long dry time. How they must have to hunt for springs or trickling streams!

Another is concerning the beauty of nature and how the world is peopled with varied and wonderful living creatures.

Still another is a good Mother's Day thought, illustrated by the great care of the animal mothers for their young.

Then there is also a little sermon about our own spiritual thirst and how the very last invitation in the Bible is, "Whosoever will, let him take of the water of life freely." (Revelation 22:17).

*Assistant pastor emeritus, Brick Presbyterian Church, Rochester, New York.

tual curiosity on the face of undergraduates. All quantity is not being qualitated. Possibly the home may explain why. The average home is not spending each year \$600.00 on the purchase, general upkeep and depreciation of good books and thought-provoking magazines that it is spending on good cars. One would not presume, on this account, openly to suspect that the old folks are rapidly heading toward hell, yet he would not risk the hazard that the direction is toward heaven.

Now the ideal is not for a decreased use of cars but for an increased use of our intelligence. Through the use of his intelligence a man may take a journey without leaving home. America needs to cultivate the inwardness as well as the outwardness of life. This means that in mind as well as in body we must "take time to be holy."

Instead of being a pagan and expecting a lightning flash of intelligence from a cloud of dust, the Christian must

through good literature associate as an equal with the best thinkers.

3. Persistent nurture of the soul is essential both for the mind and the body. The nurture of souls is far more pagan than Christian. The packing of churches for funerals and weddings by folks who can hardly be said to be conspicuous at the regular services of worship, and the shocking waste of thousands of dollars for funeral flowers is purely pagan. "Say it with flowers," at the funeral service? Oh yes, but why wait? Why not let the flowers be a continual expression of intelligent emotion for the living? The Christian minister, like the florist, prefers an all-year round to a seasonal business.

The American practice of prayer is too much modelled on the Indian riding the horse or on that pagan picture of General Washington at Valley Forge. The Father of our country is familiarly portrayed kneeling in prayer out in the cold snow all night, plead-

ing with God to get on the right side of the American Revolution. Since Washington shunned all forms of pretense and since he is represented as being alone, it is not an inapt question to ask "Where did the photographer get his picture?"

One spiritual night of Washington, which has unquestioned historical foundation, is when battling with the icy waters and the intense suffering of his men, he crossed the Delaware and captured the Hessians. The real Washington was not a pagan man of prayer. His worship was constant and real. There is hardly an American city on our Atlantic seaboard without some church proudly preserving the pew in which he sat. In fact, these pews are so plentiful that one wonders how the father of our country could take the time from worship to force the British to evacuate Boston, cross the Delaware and finally win the victory at Yorktown.

Not seasonally but constantly Washington communed with the God in whom he lived and moved and had his being. No wonder, then, that the real portraits of the father of this American people reveal a man who is the source of his own authority. And no wonder that this American nation is conscious of its self sufficiency.

Gratefully do we recognize that this American spirit is revealed in Massasoit as well as Washington. The dependable quality of character is simply in the structure of the man.

Massasoit did not illogically reason, "I am a man; therefore I can do as I please, or as the Great Spirit pleases," that is, to act according to the impulse of the moment. Massasoit's logic is, "I am a man; therefore I must act like a man,"—with feet planted on the ground, body erect, mind alive to new ideas and soul alert to the inward voice.

Bookish Brevities

(From page 43)

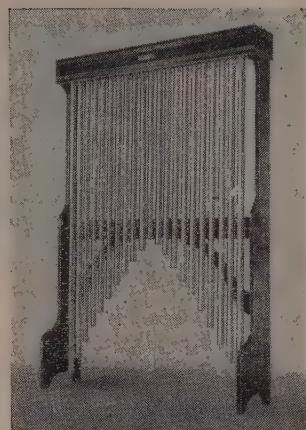
ers, Dr. Maude Royden. This is a strange and startling book which illustrates anew the fact that truth is stranger than fiction and that genius, particularly religious and artistic genius, is somehow always centered in and inspired by love. Unconventional and yet sacramental, the love of Hudson Shaw for Maude Royden and of Maude Royden for Hudson Shaw, represents one of the most beautiful things in our world. Courageous, revealing and inspiring, this true love story will take its place with the great and creative romances of history (Macmillan, \$2.)

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Biographical Sermon for November

Edwin Meade Robinson—Poet, Philosopher

by Thomas H. Warner

Yea, though I walk through the valley of the shadow of death, I will fear no evil.—Psalm 23:4.

EDWIN MEADE ROBINSON was born in Lima (now Howe), Indiana, November 1, 1878. His father, William Edward, was a native of Connecticut, and a direct descendant of John Robinson. He taught Ted to love books and theological disputations.

Ted graduated from Howe School, Lima, in 1894 and from Wabash College in 1900. His college career gave no indication of his later profession. He refused a fellowship in English, and went to Attica, Indiana, where he taught English in the high school for a year.

One day he was having a good time with his pupils. After the class the principal said: "You talk too much, these children don't come here to be amused, they come to work." To which Ted replied quietly: "I thought they came here to learn English."

In 1927, Wabash College honored Ted by conferring upon him the honorary degree of doctor of literature.

In 1902, Ted served as correspondent for the Indianapolis Sentinel and a year later became chief editorial writer. In 1904 he went to the Indianapolis Journal where he wrote editorials. In 1905 he went to Cleveland as a columnist for the Leader.

On March 27, 1909, Ted was married to Miss Martha Coon of Cleveland.

In 1910 Ted went to the Plain Dealer where he conducted his Philosophy of Folly column, which he signed with the cognomen, "Ted." He also served as associate editor and literary editor.

His column was unique in that he solicited contributions from readers. Although many of their contributions found their way into the waste basket, he encouraged them to keep on writing. "Never write for the waste basket," he said. "No matter how much genius you have, there is nothing that will make you a good writer but plenty of writing and obeying the rules."

Ted wrote one novel, *Enter Jerry*. He also wrote some volumes of poems and contributed to literary magazines. He said he was physically lazy, yet he conducted a column, lectured, taught, and reviewed a great number of books.

Ted had a level head. When the press of the world went wild over Lindberg's exploit, he uttered this caution:

Oh, friends, will you remember,
As I do upon the day
That Lindberg, your hero,
Comes back to his native soil?
Will you greet him as a man,
And not as a God?
He has earned his fame—
Will you smirch it with hysteria?

An example of Ted's unique style is found in these lines:

King David and King Solomon
Lived merry, merry lives,
With many, many lady friends
and many, many wives.
But when old age crept over them
with many, many qualms,
King Solomon wrote the Proverbs
and King David wrote the Psalms.

Ted strongly objected to any abridgement of the Bible. In 1941 he wrote: "As I may have said before, and as I may have occasion to say again, I have an ingrained hatred for abridgements, epitomes and digests of books. I don't care if a book has dreary stretches of irrelevant matter, purple pages that may sully my imagination, incomprehensible chapters and heretical ideas—I want it to be as the author saw fit to publish it, and I can do my own abstracting. How can any editor know what parts of a classic I am interested in? . . .

"And that is why I am fuming and sputtering—a publisher has sent me a specially edited and abridged Bible. I begin now for the first time to understand the attitude of my ancestors who held it a deadly sin to take one word from the Holy Scripture or to add one word to it. This abridged Bible is conveniently made, it has excellent type, paper and arrangement, it uses the King James Version, with the wording unchanged. So much for its virtues.

"To offset these, the Pentateuch is boiled down to 20,000 words by the simple device of leaving out one book (Leviticus) altogether, shortening Numbers to two pages, and Deuteronomy to ten, and in fact omitting all the Law. The entire book of Esther is omitted, and the Prophets are slashed to suit the taste of the compiler. Only thirty Psalms are printed. An even worse slaughter takes place in the New Testament where the Evangelists are

edited and rearranged, the Acts of the Apostles is much abridged, and only a scattering selection of the Epistles is given."

One of the last book reviews that Ted wrote is a good example of his pungent style. "This is the story of a self-appointed religious leader in a Texas community. He talks with God intimately and engages in a constant war against the Baptists—he himself being a Disciple. He is not only a Messiah but also an amorist—to put it as politely as possible.

"The jacket of the book contains this recommendation: 'The book is a real creation: warm, folksy, as American as flap-jack.' I agree that it is a creation, in the sense of being made up. It is not like a flapjack, for flapjacks taste good. It may be warm but it left me cold. The author—and the publisher—evidently think it is humorous. It certainly tries to be."

Ted died suddenly, as he sat in his chair, on September 20, 1946, at Provincetown, Cape Cod, where he spent his summers. His attitude toward death finds expression in these lines: Somehow, I am not much impressed By the theory, dreamed up or guessed. That a man should be fully prepared When out of this world he has fared, To find he has failed in the test—

Am I filled with anxiety, lest
My guilt-laden soul be possessed
By the Devil—eternally snared,
Somehow? I am not.

Death's a gift by which all men are blest,
And I shall not be robbed of my rest
When my commonplace errors are bared;
And though some think I ought to be scared,
Or at least very gravely distressed—
Somehow, I am not!

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9	10	11	12	13	14	15
First Sunday after Epiphany						
16	17	18	19	20	21	22
Second Sunday after Epiphany						
23	24	25	26	27	28	29
Third Sunday after Epiphany						
30	31	1	2	3	4	5
Fourth Sunday after Epiphany						
6	7	8	9	10	11	12
Fifth Sunday after Epiphany						
13	14	15	16	17	18	19
Sixth Sunday after Epiphany						
20	21	22	23	24	25	26
Seventh Sunday after Epiphany						
27	28	1	2	3	4	5
Eighth Sunday after Epiphany						
6	7	8	9	10	11	12
First Sunday in Lent						
13	14	15	16	17	18	19
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New



Books

Has Life Meaning

Is God Evident? by Gerald Heard. Harper & Brothers. 254 pages. \$3.00.

Is God evident? is just another way of asking the question with which all of us must be faced—Has life meaning? The author, who now lives in Southern California, has already made himself sufficiently known to those who ponder the depths of the Christian faith. Needless to say this volume adds to the writer's reputation.

The book is composed of the gist of day-by-day reading and research in the latest findings in the three great sectors of the science front: in physics which studies the inorganic, in botics the science that studies life as shown in the organic, and in psychology the realm of the consciousness. Dr. Heard's thesis is "take these findings as a whole and it seems impossible to avoid the conclusion that the world, life and man have a coordinated pattern and purpose." This volume is the mature fruit of some twenty-five years' research and study in the physical sciences, physical phenomena and religious experience. In clear and distinct terms our author shows why a natural theology is needed and what it can prove. He describes the world as a place of "lawful freedom." Life is shown to be the greatest creative force in the world. All consciousness has its beginnings and its eternity in One greater than ourselves—God. The last chapter outlines the faith of this natural theology.

This is a thought-provoking book. Those of us who have taken the vows to preach the tenets of the Christian faith can find a positive challenge in it. It is a timely book. Never before do we need to know that we are more than dust. Lastly this book presents to those who constantly see conflicts between science and theology some evidence which rightly understood should show that no such disagreements need to exist.

W. L. L.

Main Issues Confronting Christendom by Harold A. Bosley. Harper & Brothers. 204 pages. \$2.50.

Dr. Bosley, who is now head of the divinity school at Duke University, has written a thoughtful book on some of the important issues of our day. In his previous books reviewed in the pages of *Church Management*, he has written with profound insight and understanding. As a minister, serving for so many years the Mount Vernon Place Methodist Church in Baltimore, Maryland, he has come face to face with the many problems of our generation. With this background he now

presents a study of some of the main issues before the Christian church.

Dr. Bosley introduces his readers to "the spiritual tragedy of our time" in his first chapter. After explaining several causes for this condition, the author wisely concludes that "Christian men and women cannot stand idly by while the disintegrative forces of the day reach, like a sword, into our standards, our homes, and our whole society." The author's second chapter deals with problems of the modern skeptic. He shows in no uncertain terms how skepticism is a lost cause. Sir James Jeans, who in a recent book wrote a chapter on *The Passing of the Mechanical Age*, is but one of many who see that intellectually skepticism offers nothing. Then in the third place we come to this question: "Can the blind lead the blind today?" Some intellectuals of today are in just a predicament. Again our author asks: Is a new perspective possible? An analysis of the church is given. Dr. Bosley defines it as a "communion, an all-pervasive, all-inclusive, all-demanding communion of men who determine to order their lives as best they can by the will of God as they see it in Jesus Christ." Chapter five is one of the descriptions of religious liberalism the reviewer has ever read. It is positive, constructive and intelligent. The last four chapters show how this liberal faith in the church champions the common man, undergirds democracy, and gives a new faith for our world.

The author does more than clarify some of the main issues before the church today. It is a proclamation of the new religious liberalism which can meet the new needs of today.

W. L. L.

The Atomic Age and the Word of God by Wilbur M. Smith. W. A. Wilde Company. 363 pages. \$3.00.

The reading of this excellent volume reminds one of the preacher who wrote, "there is no new thing under the sun." The author points out that the word "atom" which gives the title of the new age into which we have suddenly been catapulted was originated by the early Greeks, and that the idea which modern science has shown to be embraced by that word was actually that held by Greek thinkers 2,500 years ago.

This is an unusually well-documented book, giving a bird's-eye view of what philosophers, church leaders, scientists, and others have thought about the atom and its energy throughout the centuries. It deals also with the modern concept of the structure of the atom, and gives an explanation of nuclear fission, setting forth some of the implications of the

latter for modern civilization.

Special attention is given to the various interpretations of 2 Peter 3 which many today are reading in the light of atomic energy. And growing out of the existence of atomic bombs is a discussion of "one world" and a world dictator.

The growing importance of the air and its control is treated in the chapter on *The Prince of the Power of the Air*, from which it is but a step to the consideration of Revelation 6:15-17 where it is said that people "hid themselves in the caves and in the rocks of the mountains."

The theology and eschatology followed is of the conservative stamp, but all should be impressed by the statement that "as someone has said, the next D-Day will be doomsday, unless men turn to God." The book closes with a faith-inspiring chapter on *Victory in Christ* which is much needed in these uncertain days.

The three-fold index of scripture passages, subjects, and persons referred to, makes the contents of the book readily accessible to the research worker.

F. J. C.

Is God in There? by Charles Tudor Leber. Fleming H. Revell Company. 203 pages. \$2.50.

The subtitle of this book is "An inquiry concerning the church in this new age." The author has chosen this title from a question once asked him by a little girl who was standing at the door of the church as he went in: "Is God in there?" The author implies in this book very strongly that he would say: "yes." But that is the question he asks his readers.

The seven chapters present this general thesis to the reader. If the Church does not meet the pain and the problems of modern suffering, some other institution will. Moreover, any materialistic victory such as may come from a war does not destroy ideas—only men and buildings. The church must speak out on certain occasions or lose its genuine power of spiritual effectiveness. The church has a tremendous job in the atomic age. No simple belief in its own strength will be sufficient. There must be a strength symbolized in Zechariah's words: "Not by might, nor by power, but by my Spirit saith the Lord." Finally, the author's program for "stripping the church for action" consists of the following problems which the church has to make a decision: fundamentals, evangelism, deepen spiritual life, church unity, lay leadership, youth participation, efficient ad-

ministration, world mission, a freedom from secularism, improved Christian education, improved quality of church membership, effective appeal to masses, better preaching, vital fellowship, greater corporate witnessing, more effective theological training, more prayer, elimination of class distinction, eliminate the professionalism, more emphasis on economic justice, racial equality, and outlawing of war. Isn't that a list of problems for the Church of Jesus Christ? Dr. Leber holds that the Church can answer these problems when it "above all, keeps the vision."

This volume seethes with Christian hope. It carries a forceful, thoughtful, and necessary spirit which our churches must have today.

W. L. L.

Sermons

The Hour Has Come by G. Ray Jordan. Abingdon-Cokesbury Press. 152 pages. \$1.75.

We have here a book containing thirteen excellent sermons by the professor of homiletics in Candler School of Theology, Emory University. Dr. Jordan came to his present position after a distinguished career in the ministry. As all of his sermons are in demand by the reading public, this is by no means his first book.

The sermons in this volume are all based on texts taken from the high-priestly prayer of Jesus, as recorded in the seventeenth chapter of John's gospel. As this is in many respects as difficult a passage as there is in the New Testament, one wonders, at the outset, if Dr. Jordan has not assumed an exceptionally hard homiletical task. The reading of a few of these sermons, however, puts an end to all such questionings. Although they contain some lucid exposition, they are primarily topical and are in line with the type of preaching which has won such high distinction for their author. As is true of all good preaching, they focus around a central idea. They are clear, interesting and constructive. Dr. Jordan's use of quotations and references to events, historical, biographical, and otherwise, is worthy of a careful study on the part of those having to do with the making of sermons. He has read widely and has the capacity to grasp the homiletical value of some lucid, gripping, far-reaching, interpretation of life. To go through these thirteen sermons and note this aspect of them is a major educational experience.

In spite of there being much theology in these sermons, they are primarily practical and rich in illustrative material. Each of the topics is taken from the passage selected as text.

L. H. C.

Questions Jesus Asked by Clovis G. Chappell. Abingdon-Cokesbury Press. 181 pages. \$2.00.

Since this book comes from the pen of Clovis G. Chappell we can take for granted that it is a volume of sermons which are readable, intelligent, and helpful. The title gives us a clear idea of the approach and scope of the seventeen discourses. As might be inferred each one of the texts is from the words of Jesus, the first being "What do ye more than others" (Mathew 5:47), and

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the last "Sayest thou this thing of thyself, or did others tell it thee of me" (John 18:34).

Other preachers than Dr. Chappell have used the device of the question-text. Dean Charles R. Brown in the twenties published two books entitled *What Is Your Name?* and *Where Do You Live?* although not all of the sermons in these books are interrogations. Four years ago there came from the press Harold C. Phillips' *Life's Unanswered Questions* and just this year Clarence E. Macartney published *The Greatest Questions of the Bible and of Life*. Both Dr. Phillips and Dr. Macartney have taken texts from both the Old and New Testaments. From the very nature of the topics all of Dr. Chappell's texts are from the latter.

Since Dr. Chappell's books of sermons number more than a score, most sermon-tasters are familiar with the nature of his material. In this volume it is interesting at the outset to notice the combination of topic, text, and central thought. Of this Sermon II serves as an example. The topic is the Antidote for Worry and the text is "Which of you by taking thought can add one cubit unto his stature?" (Matthew 6:27) and the third paragraph contains the words: "What then is he warning against? He is warning against our taking anxious thoughts for tomorrow. He is eager that we face the future with an attitude of faith instead of an attitude of feverish and fretful anxiety. Thus he appeals to our common sense with his question. Then follows two heads: The first asks the question, "Why do we need a word like this." The first answer is "We need it because so many of us are worried," and the second that "we need this word of warning because worry is so useless." This is followed by the statement, "We need this warning because worry is so harmful."

Sermon III is entitled *The Habit of Faultfinding*, and of course the text is "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye" (Matthew 7:3). Sermon V is a discussion of *The Supreme Question*, and its text is "Who say ye that I am?" (Matthew 16:15).

This book represents Chappell at his best. It is a fine example of practical New Testament preaching.

L. H. C.

The Bible

From the Hillside by Gaius Glenn Atkins. The Pilgrim Press. 119 pages. \$2.00.

The Gospel and the Sermon on the Mount by Arnold T. Ohrn. Translated from the Norwegian by Josef Nordenhaug. Fleming H. Revell Company. 109 pages. \$1.50.

It would be hard to find two books more alike than these are. Both are based on the Sermon on the Mount. The authors of both were formerly connected with theological seminaries. Dr. Atkins was a professor at Auburn; Dr. Ohrn, though born in Wisconsin and now residing in this country, has spent most of his life in Norway, where till recently he was president of the Baptist Seminary at Oslo. The format and typography of the two books are exactly the same, though one is one-sixteenth of an inch thicker than the other, has 10 more pages, and weighs one ounce more. Both books are written in simple, easily understandable English.

Yet it would be hard to find in two books of a hundred-odd pages each a wider divergence in treatment of the same source material. Dr. Atkins' book is of the expository type. After a very illuminating chapter on Backgrounds and Approaches, the remaining four chapters take up consecutively the chief pronouncements of the Sermon from the Hillside, with emphasis on their enduring religious values.

To Dr. Ohrn, however, the Sermon on the Mount is rather a text on which he builds a wonderfully appealing presentation of what the Gospel really is. The Gospel, as he often repeats, is—Jesus Christ. Or, putting it the other way, Christ is the Gospel; Christ is Christianity. The synthesis between God's demands and God's gifts is clearly demonstrated, and emphasis is laid on faith as a positive, active commitment of one's personality to Christ in trust and obedience. The book is crammed full of precious Gospel truths winningly and convincingly re-phrased. It makes one think.

L. G. L.

The Bible Speaks to You by Francis Carr Stiffler. The Greystone Press. 144 pages. \$2.00.

Here is a volume that in a simple, straightforward way makes the Bible a living message to all. The volume is for

the general Bible readers and students. As the author says, it "is not for scholars." The messages in the book were developed from radio broadcasts, and each is brief enough to satisfy the busy man.

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There are many most excellent illustrations of how the Bible has been used in these different groups, producing fruitful results. This book should be in every family for it will help each member to have a deeper appreciation of the Word of God.

A. H. J.

Biographical

Giant Against the Sky, the Life of Bishop Warren Akin Candler, by Alfred M. Pierce. Abingdon-Cokesbury Press. 270 pages. \$3.00.

Bishop Candler was one of the great figures of the Methodist Episcopal Church, South. During his life, which spanned the period between the Civil War and World War II, he was an outstanding churchman, educator, writer and citizen of his native Georgia and the entire South. Elected Bishop in 1898, after service as pastor, editor and college president, Candler rapidly rose to leadership in the episcopacy. He was very influential in the establishment of Methodism in Cuba and, with the help of one million dollars of his brother's Coca-Cola money, in the founding of Emory University. He battled for Prohibition, but refused to be a part of the anti-Al Smith movement in 1928. He had great intellectual powers but was always a firm advocate of conservatism in theology. He was brotherly in spirit, but at times autocratic in his administration. World-minded in his devotion to missions, Bishop Candler was ever first of all a Southerner and his last great battle was his unsuccessful effort to prevent the unification of his church with the Methodist Episcopal Church and the Methodist Protestant Church to form the Methodist Church in 1939.

The author of this biography was a friend and co-worker of Bishop Candler. Out of his experience as pastor, district superintendent and editor he has produced a creditable book, factual but interesting. He has written of a friend whom he admired greatly, but has not allowed his friendship to obscure the faults of his departed friend and former leader.

This book is worth reading, not only as interesting biography, but also because of the light it throws upon the South and its religious attitudes.

C. W. B.

Bishop Brent: Crusader for Christian Unity by Alexander C. Zabriskie. The Westminster Press. 217 pages. \$3.75.

This is a book to be read, not just reviewed; for it tells the story of one of the outstanding Christians of recent times. The life of Charles Henry

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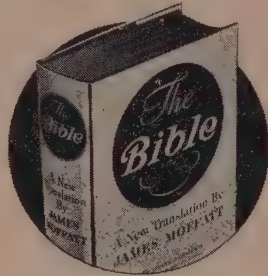
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Brent was unusually active and dramatic. He was no less quick to take up the cudgels against some bold iniquity like the opium traffic in the Far East than he was to fight for a noble cause like Christian unity; yet the most inspiring thing about him was not anything that he accomplished, but just what he was—a Christian who lived in constant conscious communion with his God, and who had a rare gift for friendship with all sorts and conditions of men.

As the author had full access to the voluminous material collected by the late Remsen B. Ogilby in preparation for the writing of such a biography, as well as to that in the possession of the bishop's relatives, his book may be considered the definitive life of Brent. Throughout it is well-documented and authoritative; if anything, it is a little over-cautious and pedestrian. But it would be too much to expect any printed pages to inspire one as did the actual living presence of Charles Henry

Brent. Just as it is, the book is a "must" for all who are interested in Christian character and Christian unity. And, surely, Brent himself would have given an approving chuckle at the inspired inconsistency of having the biography of an Episcopal bishop published by the Presbyterians.

But if the book is as important as the publisher (and the reviewer) think it is why did nobody take the trouble to prepare an index?

L. G. L.

My Soul More Bent by Allen Lee. Augsburg Publishing House. 111 pages. \$1.25.

Here is a story of a Christian's real courage. Allen Lee, who is the subject of the narrative told his experiences to Melva Rorem, who has written them in this volume. A young man stricken with polio just as he was entering his last year at the theological seminary. To many this would seem the end of all their hopes. Not so with Allen Lee.

Courageous, determined, he conquered any feeling of helplessness and through hospital experiences and treatments he kept a happy heart.

Interestingly he tells of his experiences at Rochester and Warm Springs (Presidential Waters). Allen Lee went back to the seminary and finished his course. Over all the land he preaches the Gospel of Christ. Undismayed, he speaks to the multitudes of courage, bravery, and endurance. He, as a minister preaches the Gospel of Christ. One reading this book will have a greater faith.

A. H. J.

Stories of Great Hymn Writers by Ivan H. Hagedorn. Zondervan Press. 128 pages. \$1.50.

Who does not enjoy the stories of the great hymns of the church? But few know about the writers of these hymns. This book is unique in that it classifies the hymn writers by their work or profession. There are fourteen chapters in the book, each devoted to hymn writers of a different profession. He tells of the hymns written by ministers, ministers' wives, youth, old people, missionaries and others.

The brief biography of these many hymn writers makes their work even more interesting. If one desires to see the human interest side of hymns he should read this book. Mr. Hagedorn has made a splendid contribution to the stock of information concerning hymns and hymn writers. It is greatly worthwhile to read this volume.

A. H. J.

Religious Literature

Witness to the Light by Alec R. Vidler. Charles Scribner's Sons. 238 pages. \$3.00.

The sub-title of this book is "F. D. Maurice's Message for Today." The material which it contains comprises the Hale Lectures given in 1947 at Seabury-Western Theological Seminary. The author is described as "Priest of the Oratory of the Good Shepherd, Warden of St. Deiniol's Library, Hawarden, Hon. Canon of Derby Cathedral." This study is without a doubt a contribution to the history of Christian thought. Frederic Denison Maurice (1805-1872) was an important figure in the Anglican Church of his century. He was a sweet and beautiful character and an able preacher, who laid much stress on the Fatherhood of God. He was a social reformer, who was persecuted for his loyalty to his convictions. He was also regarded in some quarters as heretical theologically.

There was much difference of opinion concerning him in his own day, Tennyson spoke of him as the man that "I never allow anything to be said against." Leslie Stephen on the other hand wrote, "Of all the muddle-headed, intricate, futile persons I ever studied, he was about the most utterly bewildering." But as late as 1907, G. F. Masterman characterized him "as the greatest thinker of the English Church in the nineteenth century." Chapter I is entitled "Only a Digger," its caption being an echo of Maurice's own statement that his sole vocation was "metaphysical and theological grubbing."

From the point of view of thorough-

ness of knowledge and clearness of presentation Canon Vidler has done his work well. There are numerous quotations from Maurice and much information concerning him. Too much attention, however, is given to his attitude toward certain ecclesiastical problems which are of no concern to most of us today. If the author had thought less in terms of Anglicanism, he would have laid greater stress on some of the more important aspects of Maurice's career. Although the book by no means ignores Maurice's "message for today," its chief value is historical.

L. H. C.

Saint Augustine Volume 2 edited by Ludwig Schopp. Cima Publishing Co., Inc. 489 pages. \$5.00.

Of the seventy proposed volumes in the *Fathers of the Church*, now being translated by leading Roman Catholic scholars, twenty-two are devoted to Augustine. This is volume two of Augustine's works containing *The Immortality of the Soul*, translated by Ludwig Schopp; *The Magnitude of the Soul*, translated by John J. McMahon, S. J.; *On Music*, translated by Robert Catesby Taliaferro; *The Advantage of Believing*, translated by Luanne Meagher, O.S.B.; and *On Faith in Things Unseen*, translated by Roy Joseph Deferrari and Mary Francis McDonald, O.P.

This particular volume of Augustine's writings is more than usually interesting because it contains his important writings on immortality and the soul, the first such treatment in the western church. His argument is typical of his age, exceedingly involved, and even the saint himself said later in his *Retractions*: "The reasoning is involved and too briefly expressed and its resultant obscurity was such that my attention flagged as I read it, and I could hardly understand it myself."

The Magnitude of the Soul and the treatise *On Music* are done largely in dialogue between master and disciple. The six books *On Music* are a technical approach to rhythm. He wrote of plans for a similar treatment on melody or harmonics but it is believed that he never accomplished this. Augustine was truly a man of wide culture in his age.

His Advantage of Believing is important because it is the first of his works done after his ordination.

R. W. A.

A Treasury of Russian Spirituality compiled and edited by G. P. Fedotov. Sheed & Ward. 501 pages. \$6.50.

Looking upon spirituality in its broader sense as "the loftiest moral and intellectual qualities of man in his relation to God, and to nature, to himself and to his fellow-men" and in its narrower sense as "the religious life in its innermost and deepest strata, the life with God and all spiritual experiences arising from this source," Professor Fedotov presents a series of carefully selected and edited excerpts from the finest literature of this type in Russian literature. His underlying thesis is that only in the spiritual life of a nation is one able to discover a true understanding of her culture. He feels that Russia was a medieval civilization until the time of Peter the Great, about 1700, and that the mass of people was medieval in its outlook until the eman-

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cipation of the people in 1861. This sudden and radical and belated transition from medievalism in religion and world-outlook he holds must be considered in seeking to understand modern Russia.

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The stimulating spiritual and mystical writings selected by Professor Fedotov include sections from the lives of saints, ascetic and mystical treatises, and spiritual autobiographies. All the authors were members of the Orthodox Church. Among the nine writers selected are St. Theodosius, St. Sergius, St. Nilus Sorsky, Avvakum, St. Tychon, St. Seraphim, "The Pilgrim," John Cronstadt and Father Yelchaninov. The well printed book is illustrated with a picture of each writer. The reflective religious reader will find this work stimulating.

R. W. A.

Education

Rozell's Complete Lessons for 1949 by Ray Rozell. Rozell & Co. 307 pages. \$2.50.

Here is an exceedingly interesting exposition of the International Sunday School lessons for 1949. It is not a "Lesson Commentary," but a presentation of the lessons just as a teacher would before his class on Sunday morning. The lesson discussions are concise and do not have pages of text explanations and other things.

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A. H. J.

Education for Life by John O. Gross. Abingdon-Cokesbury Press. 219 pages. \$2.25.

The author of this volume has been secretary of the Department of Educational Institutions of the Board of Education of the Methodist Church since 1941. As a former president of Simpson College, Indianola, Iowa, and of Union College, Barbourville, Kentucky, Dr. Gross has the background to write on the meaning of education today. The book is the result of the author's reflections on the subject after he had read Gregor Ziemer's *Education for Death*. Certainly, he thought, we Americans ought to be able to state

(Turn to page 65)

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The drift of life may carry us beyond the point of free choice. Sometime ago I was crossing, by train, the Niagara River just below Buffalo. As I looked down into that turbid and tormented current, I wondered just how far a person could row down the Niagara River before he passed the point of his return. Somewhere down that stream the force of the current would get too strong for his boat to reverse itself.

In our personal lives and in our public policies we must make our choice before the passage of time and the drift of circumstances close the doors of opportunity and limit our choosing to the lesser of two evils. That is why we say, as did Joshua, "Choose you this day whom ye will serve." From *Now to Live* by Ralph W. Sockman; Abingdon-Cokesbury Press.

WHOLEHEARTEDNESS

Unite my heart to fear thy name, I will praise thee, O Lord my God, with my whole heart.—Psalm 86:11, 12.

A divided heart is the cause of much of our unhappiness and ineffectiveness. Goethe lamented the fact that he was only one man, since, he said, in him was sufficient material for a rogue and a gentleman. H. C. Wells described Mr. Polly as a civil war rather than a human being.

If life is to be worth-while, we must find some master principle—some Master who becomes the "rallying center" for all our powers. Then with the "whole heart" we can serve God and our fellow men. From *Follow Me*; Issue by Wallace M. Alston; The Westminster Press.

THE NEED FOR LIGHT

Jesus spoke to them, saying, "I am the light of the world; he who follows me will not walk in darkness, but will have the light of life"—John 8:12.

Imagine, if you can, a world of utter and complete darkness—such a world as the blind know. To such a dark, chaotic world God gave light. God was then the creator, the light-bringer.

Again, ages later, sees another time of darkness—spiritual darkness of indifference among God's chosen people, denser darkness of ignorance among the Gentiles. Again God sends light—now in the person of Jesus, a beacon, a torch, a brilliant searching beam

into every shadowed corner of the world's night of sin.

Is there darkness in the human soul and spirit, perhaps in yours or mine? Open the shuttered windows to him who alone can bring light. Again hear him say, "He that followeth me shall not walk in darkness, but shall have the light of life." From *The Fellowship of Prayer*; Issue by Elmer S. Freeman; The Pilgrim Press.

"WHAT WOULD JESUS DO?"

A book written fifty years ago, which has possibly gone through more editions than any other outside of the Bible, is Dr. Charles M. Sheldon's *In His Steps*, subtitled "What Would Jesus Do?" Though some things in the book may strike the reader as unrealistic, the question in which it centers is not only searching, but basic to a true perspective. The Christian gospel can save the world from its present confusion and chaos and can bring stability to the lives of distraught individuals, only on God's terms, not on ours. We are not left without knowledge of these terms, for God's way has been made manifest in Jesus Christ. Confronted by any question requiring human decision or action, the most important first step is to throw upon it the searchlight of Christ. This means, concretely, that the most important question we can ask about any human problem is "What would Jesus do?" From *Prayer and the Common Life* by Georgia Harkness; Abingdon-Cokesbury Press.

STALWART TO THE END

A few years ago religious education lost one of its real leaders when Dean Karl Stolz of Hartford passed on. In a quiet, unassuming way, through his last years, Dean Stolz was living a life of great courage. He had known for some little time that his heart was not strong, that the future was a great question mark for him. He could have spent those last years in a torment of fear, waiting and indulging himself. But he believed too strongly in the importance and the enduring worth of what he was doing—helping hundreds of individuals to find adjustment and fulfillment; teaching students and awaking their passion for Christ and Christian service. His fear for himself was lost in his devotion to the service of Christ. In that service he found

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his great moment, the great purpose for which his life was intended. In it he found life's richest prize. When the end came, suddenly, he went down like a great tree in a forest, strong, and growing to the very end. From *The Lost Gospel* by Robert E. Luccock; Harper & Brothers.

MORE THAN CONQUERER

We ought to measure our difficulties against those of a middle-aged woman in a mid-western city. She is blind, paralyzed from the neck down, and confined either to her bed or to a wheelchair. You hesitate to call on her since there is so little that you can say to her, but when you step into her room you forget all about that! The first thing that catches your eye is a fine collection of small bells gathered and sent to her from all over the world. Pick up any one of them and ring it, and she will tell you from where it comes. "That one is from China," or "That is from Japan" or "That is from Burma." There she is unable to leave her room, yet with the music of the world ringing in her ears and in her spirit! And when you ask her how she does it, without a trace of complaining she says, "I have much to be thankful for. God has been very good!" There is genuine spiritual triumph for you! Life could so easily have become a mere succession of days in which she wears down the onslaught of pain, finally to wear it out before it—but it has not become that, and it never will! You go to console her, and leave encouraged by her. With more reason to quit than most of us ever will have, she surges ahead and deserves to be called "more than conqueror." From *On Final Ground* by Harold A. Bosley; Harper & Brothers.

OUR SOURCE OF STRENGTH

The Nile River runs through a hot and sandy plain for much of its course, yet it has never been known to fail. For centuries people wondered what might be the source of such a constant supply of refreshing water that flowed through the arid desert and made the riverbanks blossom like a flower bed. Explorers at last discovered why the water never wasted away in even the driest season. It had its source high in the mountains and was fed by eternal snows. Its secret was in the heights which men had never seen.

No less do our souls need some high and secret source of strength. The place where we have quiet fellowship with the eternal Father of our spirits will send forth a refreshing stream to keep our lives hopeful and fruitful. Whatever experiences may lie ahead of us, we can keep our lives sweet and strong, and fit for useful living. From *Remember Now* by Walter Dudley Cartwright; Abingdon-Cokesbury Press.

Book Reviews

(From page 62)

the purposes for which we educate for life.

Chapter one discusses the process for life's values. It is a brief historical as well as contemporaneous analysis of the function of education in human life. The author follows the various changes in educational practice in American life. He points out influences often overlooked or purposely ignored by some of our eminent historians. The importance of education for democracy forms the thesis of the second chapter. Here Dr. Gross traces the many ways in which the best elements of our democratic way of life have been the result of Christian beliefs and practices. The place of education for culture, death, and leadership are subjects for the next three chapters. The main emphasis being in each chapter to show how various methods have been employed and to evaluate the importance of each one. The chapter dealing with death is an excellent reaction to Dr. Ziemer's observation in the training of German children. The author's practical and thoughtful suggestions on the subject of education are found in the concluding chapter. He believes that "if this democracy continues and America leads in making democracy meaningful to the world, our citizens must possess an appreciation of the spiritual values associated with the democratic life. "The fountainhead of democracy is the Christian faith."

This book will prove helpful to any person interested in studying the effect of education upon our national well-being. It will be a volume of especial interest to ministers and church workers concerned with making religious education meaningful.

W. L. L.

A Message to Atheists by Dana Grant Greeley. The Beacon Press. 145 pages. \$2.00.

The title is misleading; for it applies only to the first of these sixteen sermons by the youngish pastor of "the famed Channing pulpit" in Boston. The second sermon is addressed "To Orthodox Christians"—of whom there were presumably none in the congregation. Unitarians will enjoy perusing these good-natured and not too formal sermons about what they believe, and what they do not believe. Other readers will find little that is novel or striking in this most recent presentation of the faith and practice of New England Unitarianism.

L. G. L.

Poems for the Great Days compiled by Thomas Curtis Clark and Robert Earle Clark. Abingdon-Cokesbury Press. 245 pages. \$2.50.

In this special collection of *Poems for the Great Days*—New Year's through Christmas—the compilers, Thomas Curtis Clark and his son, Robert Earle Clark, have gathered many which are favorites, and many which are little known but of unusual merit. Included in the anthology are eighteen by one of the editors, Thomas Curtis Clark, who ranks as one of Christendom's major poets. The book follows a topical grouping, making it easy to find the poem one wants for an occasion.

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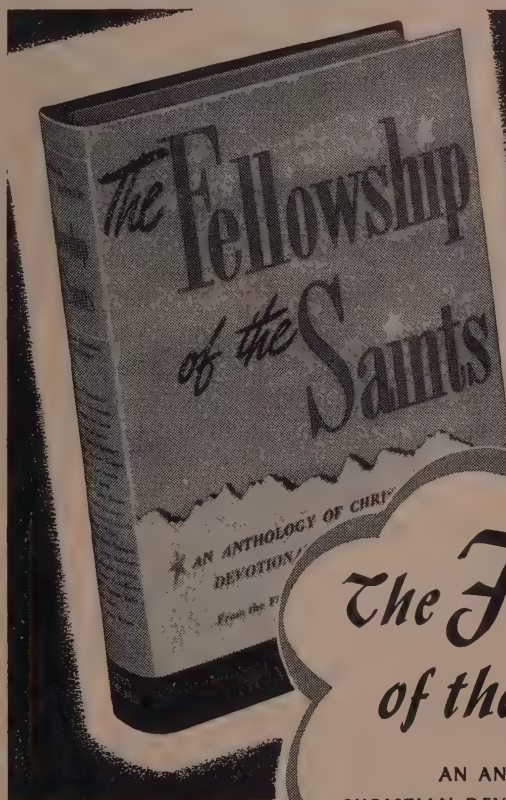
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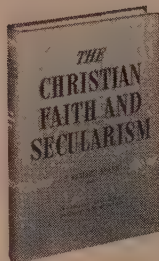
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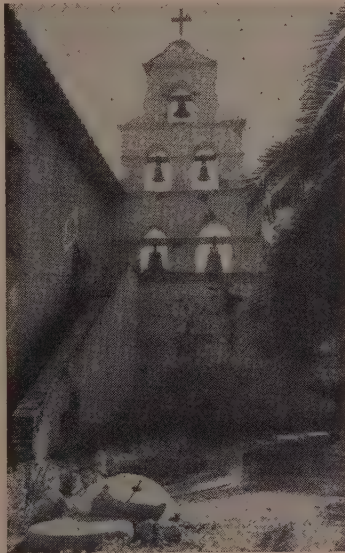
CATHOLIC or Protestant, the person who goes to California with an interest in history, religion, antiquities, architecture, or sightseeing will not be there long before he hears, more than once, the name of Father Junipero Serra; nor while driving along US Highway 101 at some time or another will not have his attention attracted by one of those quaint old green mission bells that marked at regular intervals along "The King's Highway" the first planting of the Cross along the Pacific coast. The missions were not only the first churches of Jesus Christ in California, they were the first schools and the first factories.

When I was in California in 1944, I visited the Mission at San Juan Capistrano. With its spacious, fragrant gardens, lily-padded pools, droves of white pigeons, quiet cloisters, and its chapel that is beautiful in spite of being a ruin, I thought I had not been for a long time in a more hauntingly lovely place; nor in one where I should have liked to have lingered a little longer and let its charm weave its spell more securely round my heart. It reminded me of places where I had stayed in Palestine, pleasant Catholic hospices, out on the cool, green hills of Galilee and beside the blue lake where I had made acquaintance with the soul of that land where so much that is forever beautiful came to pass. Reveling in the quiet beauty of San Juan Capistrano, of this largest and most beautiful of the missions established by Father Serra in 1776—sixty-five miles south of Los Angeles—I was happy and satisfied. But I thought and wondered not at all about its founder.

Going again this year to California, one day we were driving along through Mission Valley, about six miles back of the ocean at San Diego. To our right, the fields were turning brown; on the left were high hills whose creamy boulders and starved earth were playing peek-a-boo with palms and eucalyptus trees and scrubby green foliage.

We turned off to the right, following a winding dirt road. Soon we saw a magnificent belfry, a three-story wall, pierced by five arches in which hung five old bells, bells recast from the original bells brought from Spain in the eighteenth century.

Once inside the cloister garden, pepper trees hung their soft fringe over



The Bells of San Diego de Alcalá

our heads and shaded an old brick cross set in a flower bed, while the palm trees there sang a low, soft song of beauty. Later, climbing the steps to the belfry, we pulled ropes and set the bells a-tumbling. Their peaceful tones filled the valley again with music as in the days when the faithful Franciscan padres by the ringing daily assembled the Indians and then sought to win the backward natives for Christ and convert them into God-fearing, self-supporting subjects of His Majesty, the King of Spain. We went on to explore the spacious, plain white chapel with its thick stone walls, high wooden ceiling, hard wooden benches faithfully restored in every detail the same as when it was built in 1775.

San Diego de Alcalá is the mother of all the Californian missions. Consequently, we heard more here about Father Serra, who on July 16, 1769, sixteen days after his arrival established this first mission. We saw his little iron trunk that he brought from Old Spain to New Spain in 1749 and later, in 1769, to San Diego; we looked at his worn vestments that he wore when he celebrated Mass in the New World, and finally, the crucifix held by him when dying.

Seeing these things in the tiny museum, by curiosity was aroused. Now I wanted to know more about this follower of St. Francis who had

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had a vision, this Father Serra who had made his dreams come true. Since that afternoon I have been reading the personal story behind this great personality and because I think Christians are interested in men who are able to win victories for God, I am now telling you his story.

I have visited the idealic island of Majorca in the Mediterranean where Father Serra was born in 1713. The place encourages dreaming. As a child, he was not robust enough for hard peasant work but being unusually bright, he was sent off to study at a Franciscan school. At seventeen, he entered the Franciscan Order and took the name of Junipero after the gayest of all St. Francis' first followers. He went to a famous university and Franciscan missionary center to which reports of friars' work came back from everywhere. There his heart's desire was consummated when an opportunity came to go to New Spain as a missionary. At thirty-six, he gladly exchanged a secure life, high honors as a teacher of philosophy for missionary hardship and the king's wages of \$150 a year.

Immediately he began to toughen himself for the hardest kind of life ahead. On the three-month voyage from Spain to Mexico when the water casks leaked, it is said that he remarked that it was best to eat little and talk less and so save precious saliva. On arrival at Vera Cruz the other priests accepted the king's transportation from sea level to the mountain-capital, Mexico City, but Father Serra and a single companion chose instead to follow an ancient rule of St. Francis that "the little poor men" should walk, not ride. That trail ran almost three hundred miles up into dangerous crags and across poisonous valleys, but Father Serra and his companion made it in three weeks' time, continuing in spite of freezing nights and scorching days. Along the way, he injured a leg and for the rest of his life was lame.

In his poor brown frock and his leather sandals, Father Serra limped into the finest city on the continent on New Year's day, 1750. Within that year he went limping out to the hardest mission post in the wild Sierra Gorda range, where the land was so barren, the life so exacting that every six months a mule team of supplies had to be sent in along with a fresh missionary to replace the exhausted one. Father Serra stayed there nine years, teaching the Indians how to raise food. He learned their language and in return taught them the prayers of the Christian Church. When he left, the region was self-supporting and prosperous.

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For several years thereafter, he was preacher at Mexico City's great cathedral, but his heart was in the hard-to-reach, difficult to maintain missions of New Spain. The desire of his heart came true in 1769 when he was fifty-six years old—to do pioneer work in the farthest frontiers of New Spain, along what is the Californian coast today.

Father Serra was chosen to accompany the four expeditions and establish the Church as Spain planned to take possession of the country that the English pirate, Sir Francis Drake, had claimed for Queen Elizabeth in 1579, and toward which now Russia was looking covetously and moving cautiously.

In preparation for his mission north, Father Serra limped hundreds of miles over the peninsula of Lower California collecting vestments, old church bells, selecting and packing fruit seeds and plants for future monastery gardens: orange, grape, date palms and roses.

When Army and Navy were finally under way, Father Serra representing the Church of Jesus Christ elected for the first time to ride, as he set forth with the fourth expedition for San Diego. Upon arrival there, he found nearly all the large encampment down with scurvy. Half died. The survivors the padre cared for medically and heartened spiritually. Sixteen days later, he erected the Cross, blessed it, and dedicated the first Franciscan mission in California to St. James (San Diego). For lack of a chapel, the church bell peeled from the branch of an oak tree.

From that hour, and for fifteen years, Father Serra's days were filled alternately with prayers and hard work among the poor, discouraging human material with whom he had elected to spend his life in sacrificial service. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Father Serra took Christ's words literally.

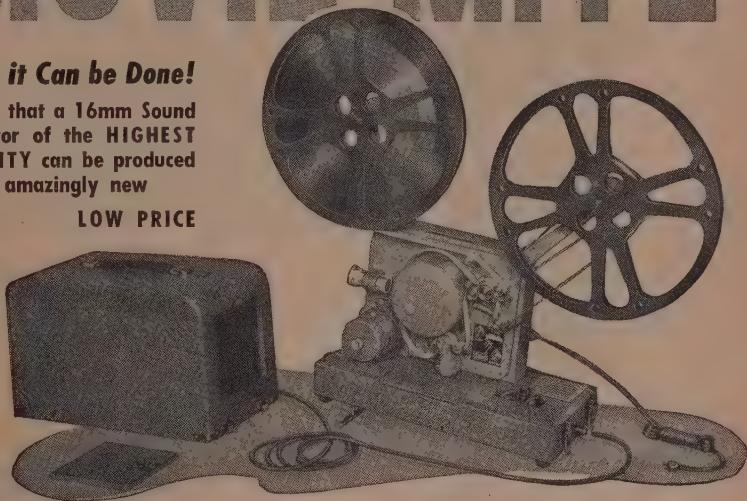
Daily, year in and year out, this aged follower of Jesus in the name of St. Francis, his old brown habit tucked up after prayers, taught the Indians how to work in a garden and raise more than acorns for food. There he worked beside them. He taught Indian mothers how to spin and weave, and make clothes for their children. The men he taught not only to be farmers, but millers, bakers, cattle raisers, carpenters and blacksmiths, tailors and shoemakers. He taught them the crafts of civilization but unfortunately, they couldn't bridge the centuries in a single generation. Best of all, he gave them Jesus Christ, and by his own daily example among them taught them the meaning of the love of

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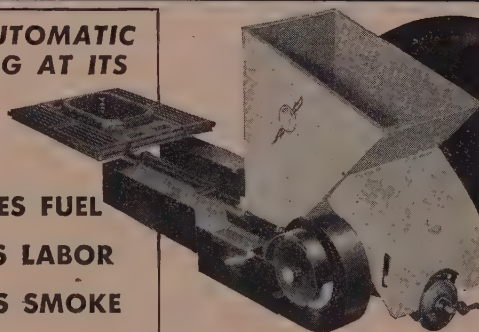
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Christ, which is "to give and give, and give."

As more of the "little brothers of the poor," as the Franciscans are known to the ends of the earth, came to help him, the lame old padre spent more of his time on the road. He was constantly on the road, walking, walking, working "in this poor garden of the Lord," watching over the Indians, praying with them and for them, meeting one crisis after another as they rose in the new missions being established along 600 miles of golden strand beside the blue Pacific.

Father Serra in fifteen years of hardship, privation, and sacrifice personally established the work of nine missions among an impoverished, ignorant folk. In time there were twenty-one in all from San Diego to San Francisco.

In 1846, the U. S. took possession of California. More new settlers intent upon riches rushed in. The Indians were turned forever off the mission lands to shift for themselves, to begin an almost futile struggle for survival against civilization with all its attending evils of exploitation. In the years that followed, the Indians were practically exterminated to the everlasting shame of the American Government.

With a sudden political change, the end of Spanish missions was in sight, even before Father Serra died in 1784. It had been decided that these prosperous, well-ordered missions instead of being under Church control were to be administered hereafter as civilian settlements by the Spanish state. Fortunately, Father Serra never lived to see the day in 1823 when Mexico became a republic and completely took over the rich mission communities as state property and began the division of the lands for settlement.

The padres were left without support to continue the Christian work of teaching and preaching the gospel to these backward natives. The missions began to fall into disuse and ruin then.

It has been said, and truly, that "English pirates, explorers, and Spanish governors and soldiers in arrow-proof deerskin jackets, captains of the royal Spanish navy, sailors, American generals and 'Forty-niners' have had their day in California." Californians today have picked none of these for their "first citizens," but have given that title to Father Junipero Serra, who, in reality, never was a citizen of the State of California. But on his name Catholics and Protestants agreed with enthusiasm when it was placed in nomination for the Hall of Statuary in Washington.

The Minister's Helpmate

by Margaret L. Conant

This is a modern revision of an older paper. Mrs. Conant's mother, Mrs. Halah H. Loud, addressed a group of wives of students of Boston School of Theology on this subject years ago. With a few changes to give modern expression the article seems timely for our day.

THE minister's wife enters into, and is part of, her husband's professional life in a most remarkable way. The wife of the business man often knows but little of her husband's business. But Christianity is a life and the wife lives that life side by side with her husband. All they have, or are, is the Lord's and his work is ever uppermost in their minds. Their work together is team work. Instead of working as single horses they "pull together" and so can carry a much heavier load with an equal amount of strength.

No other man enters into so many lives as the minister. He is the messenger of the Holy Spirit and the message he brings is welcomed at some time by everyone. It is this emphasis of the spiritual in his life and in his work which makes him different from other people. Actions speak louder than words. We must live our religion.

The minister and his wife should keep ever before them the highest ideals of Christian culture. Of course, there are family prayers (or should be) and many times besides when a minister and his wife desire to pray together. And yet, there are times when each wants to be alone. A housewife ought to have some trysting place where she can go for a time and leave behind her all the cares and responsibilities that burden her and be still with her God and herself. In all crises, and in times of special need we turn to God and seek divine help. We cannot emphasize too much the power of personal prayer. "More things are wrought by prayer than this world dreams of" said Tennyson. How often we are greatly helped by prayer. Prayer is instinctively part of the life of a minister and his wife. It permeates their whole life. It is listening to God's voice as well as talking with him. "Be still and know that I am God" the Psalmist said.

The minister's home should be ideal—a wholesome Christian home abounding in unselfishness and in love. Love is defined as "otherness" and the minister's wife should be a most unselfish person. In a way the minister's home belongs to his people and it is in her

home that the wife can be more helpful than anywhere else. The home should be one from which the sweetest and most blessed influences are emphasized. People seem to resent it if their minister tries to make a show. He is accused of being "worldly" and desiring earnestly the worldly things instead of the spiritual things.

Of all public women, the minister's wife can dress simply to the best advantage. In no person is elaborate dress so noticeable or so resented. A "dressy" wife is more of a reproach than a help to the minister.

A minister's wife must be true to herself. Each one must work her own way. Some are talented and can use great talents to help the work of the kingdom. Some are excellent speakers, some have the gift of song, some have a talent in teaching. There is a diversity of gifts and if these gifts and talents are consecrated to the Master the life will count for so much more. Some have no special talent, but just live sweet, peaceful, helpful lives, and it is the life that counts most and helps most.

A minister's wife should cultivate the grace of hospitality. She need not keep "open house" all the time, yet she should welcome most cordially any who may seek her hospitality. Here is a school for her patience—interruptions are continually coming along, and someone or something demands her attention just when she is very anxious to accomplish a certain duty.

She should not be formal and ceremonious. Things should be done decently and in order, and yet often the most informal calls and teas are the most enjoyable; when people come to see her, let them see her as she is, without any cloak or formality. She must be true to herself and must draw to her rather than to repel.

She must guard against jealousy. She must not arouse it in others. Nor must she be jealous because her husband calls on other women for that is part of his work. When she can, it is good for her to accompany him on his calls and meet other women in their own homes. Her trust in her husband should be so implicit and her

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love so deep and strong that nothing can turn it. When he comes in from a round of calling, she should cheer him and not expect him to talk unless he wants to, as often he has been hearing tales of woe all afternoon.

A minister's wife should remember the little acts of kindness done for them, the word of appreciation of her husband's work. Often someone will tell her of some sermon or some act that has helped, and it helps the minister to have all such encouragement.

The church may be considered as the home of the larger family and the minister and his wife as the host and hostess—the father and mother of the church family. Ready to help any member of this church family in any way they can, yet sharing the responsibilities with the members. Too often the minister is "it." The church itself is enough for them to guide and serve. Usually it is better when neither the minister nor his wife hold any office in any organization connected with the church.

The mistress of the manse should be most heartily interested in all organizations for upbuilding the church and community, but she should have no special responsibility for any one organization. The church which depends on its own members for leaders of its various interests is stronger than the one which depends too much on its minister and his wife. They are God's servants in the community, striving to form its ideals, kinds its enthusiasm for truth and righteousness, revive its faith and purify its ambitions and life.



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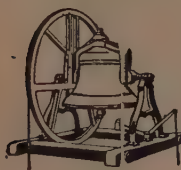
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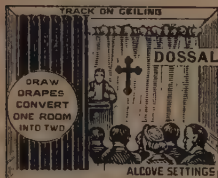
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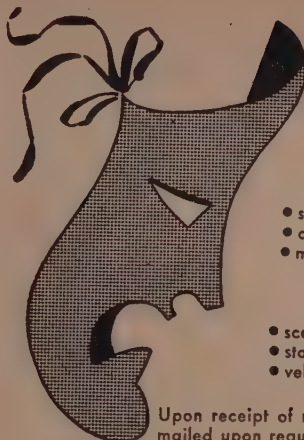
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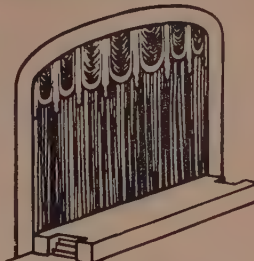
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One Day at a Time

A Radio Meditation

By William D. McInnis*

And he himself went a day's journey into the wilderness and came and sat down under a juniper tree, and requested for himself that he might die. . . . Life can become crushing at times!

SO it was at the moment for this man Elijah. One day he was in complete command of the situation. Standing straight and firm in the face of evil he gave battle and won. But now it's different! He is afraid of tomorrow. He, like many of us, had not learned the secret of living one day at a time. Not so long ago there came to my desk a little pamphlet put out by that marvelous organization "Alcoholics Anonymous." It was entitled *Yesterday, Today and Tomorrow* and expresses the technique employed by those fighting the demon of strong drink in their lives. At the same time, it did my soul good and helped me to appreciate even more the importance of trying to live just one day at a time. Here is what it says:

"There are two days in every week about which we should not worry, two days which should be kept free from fear and apprehension.

"One of these days is YESTERDAY with its mistakes and cares, its faults and blunders, its aches and pains. YESTERDAY has passed forever beyond our control.

"All the money in the world cannot bring back YESTERDAY. We cannot undo a single act we performed; we cannot erase a single word we said. YESTERDAY is gone.

"The other day we should not worry about is TOMORROW with its possible adversaries, its burdens, its large promise and poor performance. TOMORROW is also beyond our immediate control.

"TOMORROW'S sun will rise either in splendor or behind a mask of clouds—but it will rise. Until it does, we have no stake in TOMORROW, for it is as yet unborn.

"This leaves only one day—TODAY. Any man can fight the battles of just one day. It is only when you and I add the burdens of those two awful eternities—YESTERDAY and TOMORROW that we break down.

"It is not the experience of TODAY that drives men mad—it is remorse or bitterness for something which happened YESTERDAY and the dread of what TOMORROW may bring.

"LET US, THEREFORE, LIVE

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We might be able all along
To keep our spirit poised and strong.
Should all the weight of life
And all the future rife
With woe and struggle meet us face
to face

In one small place, we could not go,
Our hearts would faint, and so
God lays a little on us every day, never
on the years
Long way.

But all of this and more the Christian finds in his New Testament. Our Savior one day standing, or sitting, on a grassy hillside leading down to the shimmering little lake of Galilee spoke some words that have been preserved for us. We call them, "The Sermon on the Mount." If we would only bring them down from the mount into the mart of daily living how different our lives would be. Among other things he said, "Be not anxious for the morrow." What a word for hundreds of us this morning fretting our lives away about what is going to happen tomorrow... Jesus' word to us is: "Today is all you have. Live in and for it."

A Prayer

Lord for tomorrow and its needs we do not pray.

Keep us our God, from stain of sin just for today.

Let us no wrong or idle word unthinkingly say;

Set Thou a seal upon our lips—Just for Today.

Let us in season be grave, in season gay;

Let us be faithful to Thy grace—Just for Today.

Lord for tomorrow and its needs we do not pray.

But keep us, guide us, love us Lord—Just for Today.

Amen.



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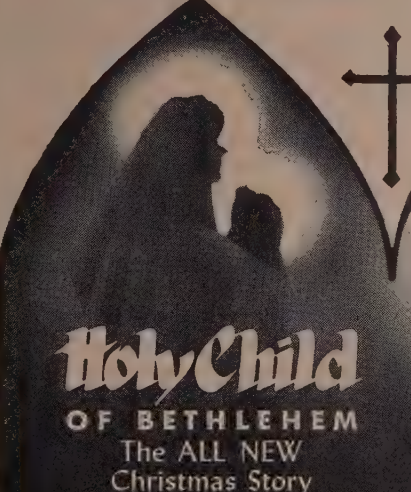
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THE Lord is my shepherd; I shall not want.

He maketh me to lie down in green pastures: he leadeth me beside the still waters.

He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

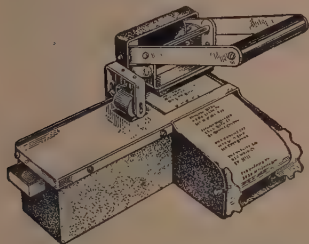
Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever.

Through the use of luminous paper the manufacturer has produced a chart which carries the twenty-third psalm which is readable in the dark. It is an-

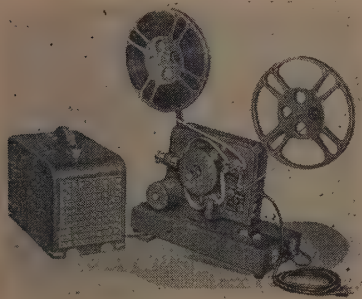
nounced, in particular, for the nursery. We think that many invalids and sleepless people will appreciate the light glow with the psalm of assurance in the background. The matted chart measures 14½" x 19" and sells for one dollar. (No. 11482)

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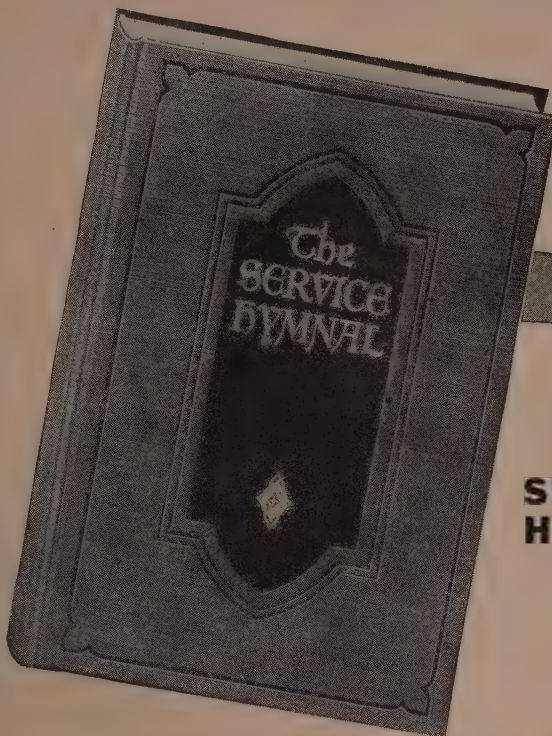
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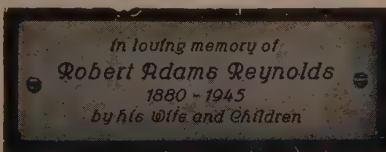
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Editorials

(From page 8)

amazing. They were either the result of energetic efforts on the part of the minister or unusual congregational consciences. There were some small churches where one would not expect large congregations which were so nicely cleaned and cooled, and the congregations responsive, that it was a pleasure to conduct the services.

On the positive side it is well to remember that a large part of the summer church program of today is conducted in summer camps and conferences. These take leaders from the local churches as well as many of its youths and adults. Such conferences are a recognized technique in the Protestant program. These activities should be counted in any appraisal of the summer program of the local church.

But after making all allowances the summer services of our churches at the present time definitely type the church as part time institution. No matter what excuses and reasons may be given, the community at large thinks of organized religion as something which closes up shop when the hot weather comes. It is hard to persuade the observer that religion is vital when its proponents find it so easy to take a vacation.

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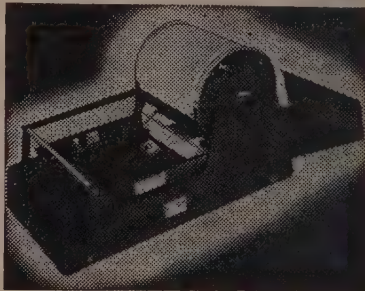
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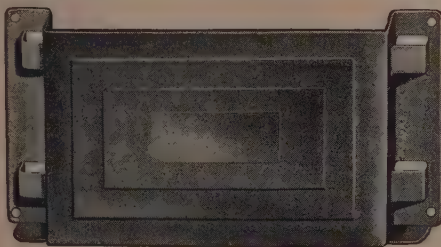


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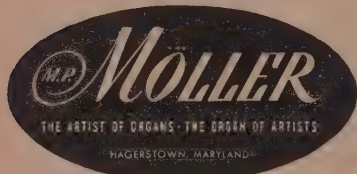
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Advertisers' Index

	Page
A	
Abingdon-Cokesbury Press.....	46, 57, 65, 66
Allied Brief Case Co.....	51
Almy & Son, Inc., C. M.....	80
American Optical Co.....	51
American Sunday School Union.....	80
Anchor Post Products, Inc.....	24
Architectural Bronze & Aluminum Corp.....	81
Arrow Letter Service.....	81
Artcraft Theatre Equipment Co.....	73
Artvue Post Card Co.....	80
Ashtabula Sign Co.....	81
Austin Organs, Inc.....	80

B	
Baldwin Piano Co.....	Back Cover
Bell & Howell Co.....	25
Bentley & Simon, Inc.....	81
Bernard-Smithline Corp.....	44
Bibletone Records.....	45
Blake, Mrs. Beryl.....	78
Blessing Book Stores, Inc.....	78
Bond Slide Co.....	73
Bowmar Co., The Stanley.....	68

C	
Camden Artcraft Co.....	73
Cathedral Films, Inc.....	75
Central School of Religion.....	76
Chicago Theological Seminary, The.....	69
Church Attendance, Inc.....	65
Church-Craft Pictures.....	39
Church Extension Service.....	76
Church Film Service.....	76
Church Management.....	58, 68, 69, 72, 74, 76
Church Screen Productions.....	47
Church World Press, Inc.....	76
Clarin Mfg. Co.....	44
Clark Co., Inc., W. L.....	72, 77
Collegiate Cap & Gown Co.....	73
Concordia Publishing House.....	58
Consonata.....	49
Corliss Coon & Co.....	74
Cotrell and Leonard, Inc.....	71
Cox Sons & Vining, Inc.....	76
Cuthbertson, Inc., J. Theodore.....	76

D	
Deagan, Inc., J. C.....	53, 71
De Long, Lenski & De Long.....	82
Demand and Associates, H. P.....	29
De Moulin Bros. & Co.....	77
Denning Manufacturing Co.....	79
Dick Company, A. B.....	27
Dietz, William H.....	75
Dry Hotels.....	72

E	
Ecclesiastical Art Press.....	78

G	
Geissler, Inc., R.....	77
Goodenough & Woglom Co.....	6, 72
Gospel Hour, The.....	63, 68

H	
Hageman, Dr. A. C.....	74
Halley, H. H.....	40
Harper & Brothers.....	5, 60
Hillgreen, Lane & Co.....	80
Hope Publishing Co.....	77

I	
Ideals Publishing Co.....	71
International Bronze Tablet Co.....	36

J	
Judson Press, The.....	75, 80

K	
Kaufmann, Inc., Ernst.....	53
Keck, Henry (Stained Glass Studio).....	72
Kilgen Organ Co., The.....	80
Knox Press, John.....	54
Krogmann, John—Artist.....	81
Kundtz Co., The Theodor.....	74

L	
Lamb Studios, The J. & R.....	73

M	
Maas Organ Co.....	33
Macmillan Co., The.....	54, 61
Malz, C. M. (Windowphane Co.).....	72

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M	
Manitowoc Church Furniture Co.....	74
McBeth's Religious Art Studio.....	66
Meierjohan-Wengler.....	41
Meneely Bell Company.....	73
Messenger Corporation.....	41
Ministers Life & Casualty Union.....	21
Mitchell Mfg. Co.....	64
Moller, Inc., M. P.....	80
Monroe Co., The.....	48
Moore Co., E. R.....	74
Moore, Inc., P. O.....	43
Morehouse-Gorham Co.....	67
Morrison Recording Laboratories.....	55
Movie-Mite Corporation.....	69

N	
Natco Inc.....	31
National Bible Press.....	61
National Church Goods Supply Co.....	66
National Religious Press, The.....	35
Neill-Johnson Co.....	66
New Castle Products.....	64
Newman Brothers, Inc.....	66

O	
Ossit Church Furniture Co.....	78

P	
Page Fence Association.....	32
Payne Studios, George L.....	77
Payne-Spiers Studios, Inc.....	74
Pilgrim Press, The.....	63
Pinalre Press.....	73
Pittsburgh Stained Glass Studios.....	73
Pittsburgh Typewriter & Supply Co.....	74
Presbyterian Ministers' Fund.....	68
Prince George Hotel.....	72
Pro-Del Industries, Inc.....	66
Prophetic Digest Publishing Co.....	80

Q	
Quote.....	72

R	
Radiant Mfg. Corp.....	79
Radio Corporation of America.....	23
Rambusch.....	38
Rauland Corporation, The.....	28
Raymond, Chester A.....	80

R	
Redington & Co., J. P.....	66, 75, 76, 80, 81
Reforma & Reforma Casablanca, Hotels.....	73
Religious Book Club, The.....	Third Cover
Religious Film Service.....	78
Revell Co., Fleming H.....	3, 45
Revere Camera Co.....	Second Cover
Rileys.....	38
Rossin Co., Donald F.....	52
Rozell & Company, Publishers.....	62

S	
Schantz Organ Co.....	80
Schulmerich Electronics, Inc.....	37
Schultz, Robert R.....	80
Scribner's Sons, Charles.....	59
Spalding Publishers.....	55
Spencer Studios, Inc.....	48
Standard Publishing Co., The.....	42
Stromberg-Carlson Co.....	47
Sudbury Brass Goods Co.....	48

U	
United States Bronze Sign Co.....	43
U. S. Machine Corp.....	70
Upper Room, The.....	49

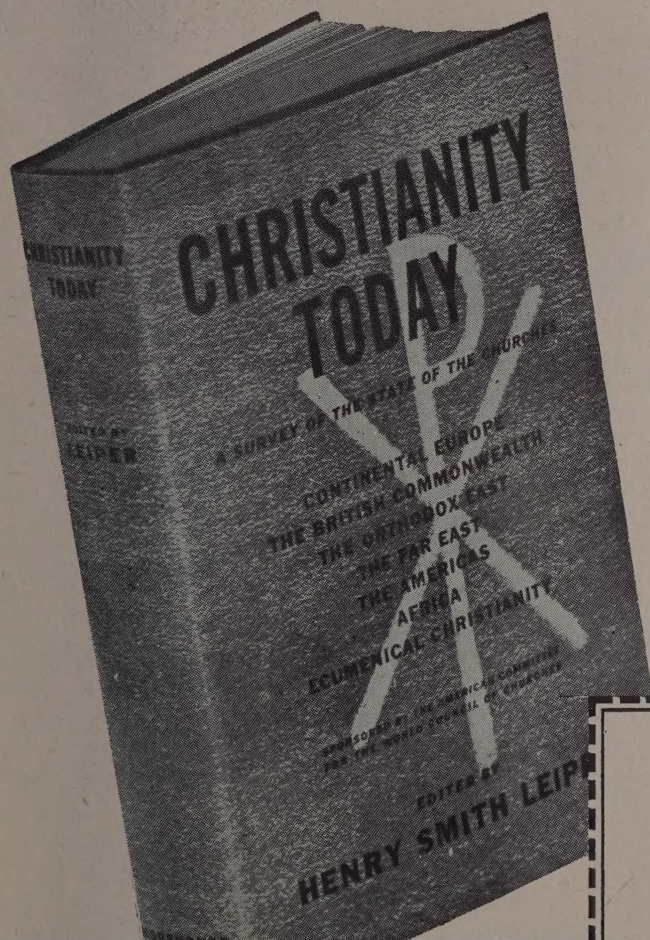
V	
Varicolor Duplicator Co.....	78
Victor Animatograph Corp.....	19
Viewflex, Inc.....	70
Vogel-Peterson Co.....	52

W	
Ward Co., The C. E.....	73
Whittemore Associates, Inc.....	47, 55
Wicks Organ Co.....	80
Wilde Co., W. A.....	42
Will & Baumer Candle Co.....	36
Willett, Clark & Co.....	81
Willstie Co., Paul A.....	46
Windsor Broom Co., The.....	62
Winters Specialty Co., H. E.....	72
Woolverton Printing Co.....	55, 72
Wurlitzer Co., Rudolph.....	72

Y	
Yulecards (Alves Photo Service).....	47

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